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The Editors
REAGAN: LAST OF THE BIG SPEECHERS
HONDURAN CARD?

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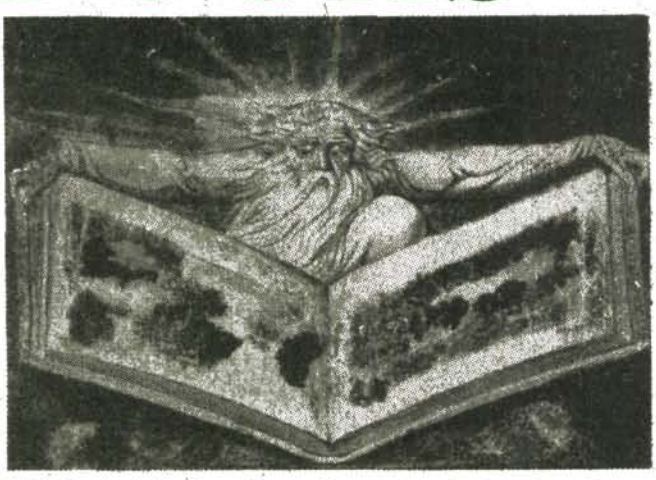
FALL BOOKS

Madeleine L'Engle: Bearers of God's vision • Eugene J. Fisher: Jews & Christians: next step for theology



"The Book of My Remembrance," reproduced from William Blake: His Art and Time *by David Bindman (Thames and Hudson, $22.50, 192 pp., with illustrations).*

Saul Maloff on Malamud's 'God's Grace' • Thomas F. Staley on Greene's 'Monsieur Quixote' • Robert Hassenger on Coleman, Greeley, & Catholic schooling • Gregory Baum on 'Solidarity with Victims' • John Kotre on Christian psychotherapy & spirituality • Jamake Highwater on healing & the spiritual body •

Jol ...ferent? •
Th ...opal 'no'

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Correspondence

Sisterhood is powerful

Dayton, Ohio

To the Editors: Glad to read Abigail McCarthy on the parochial schools—and the nuns ["The spirit of Venantia, Sept. 24]. Like her, I have only the fondest memories of the nuns, after fourteen years of Catholic education. So many people have said to me, "But you were just lucky" to have had so many fine nuns as teachers—but I am inclined to think that those of us with good, happy memories of the nuns just don't make as good copy as do those with horror stories!

SALLY S. MacDONALD

Forever yours

West End, N.C.

To the Editors: You do yourselves a disservice by not being more discriminating with your ads. I find the Holy Trinity Fathers' quarter-page advertisement for Mass intentions [Sept. 10] to be offensive, particularly the line: "Would you like to have Mass said . . . *forever?*

Even though the ad states that all donations are applied to the training and education of priests, brothers, and missionaries, the celebration of Eucharist was not instituted for the procurement of funding to support any cause, no matter how noble.

And what powers does Father Anthony have — guaranteeing the Mass *said* forever? And what need would require Mass intentions celebrated in the *hereafter*? By *whom*?

Your periodical is too important to the life of the American Church to allow yourselves to be supported by advertising that dishonors the church.

SEBASTIAN L. MUCCILLI

Movie misogyny

Los Angeles, Calif.

To the Editors: In his review of *The World According to Garp* and *Author! Author!* ["Writers Wronged," Sept. 10], Colin L. Westerbeck, Jr. seemed more concerned with the damage done to the image of writers than the blatant misogyny exhibited in these movies. One of the reasons we never believe in these writers as characters in these works, is that the protagonists' professions have been conceived to camouflage the ugliness of the author's true intentions. Even in the book, when John Irving devoted large sections to the supposed work of the title character, I thought, "What an ordinary, hack writer this Garp is." We are finally asked to like him because he is such a nice wimp.

In *Author! Author!* the wife is a breeding machine, without the slightest concern for her children. *The World According to Garp*, that "jolly," Dickensonian comedy, has as its heroines: a feminist who hates all sexuality and a wife who commits adultery for no discernible reason, and by her actions causes castration, disfigurement, and death. These portrayals are not isolated incidences of disturbed thinking. In such popular, award-winning movies as *Kramer vs. Kramer* and *Ordinary People*, the leading female characters are shown to be: a deceitful, selfish woman, who cannot remember the number of lovers she has had in a brief time, and the wicked ice mom of the midwest, responsible for the decline of the family. In the old days, male chauvinists used to crack that women belonged in the kitchen and the bedroom. In recent movies, with dads becoming such lovable, cute, homemakers, who only need their kids' love to survive, women apparently have no function left in our society.

DAN O'NEILL

Sporting life

Monsey, N.Y.

To the Editors: Mark Naison's piece on college athletics ["Scenario for scandal," Sept. 24] was most timely. I was struck by his statement near the end: "How athletes with limited academic skills and poor high school preparation were supposed to maintain normal academic progress, while enduring this kind of regimen is an issue no NCAA halftime show has ever satisfactorily explained."

The comment contains its own response. There is no way the two obligations can be met. Early 1970 graduates of a school as respected as the University of North Carolina told me that Chapel Hill would allow their basketball players to take only two courses — the minimum load needed to maintain student eligibility — so they could devote most of their time to the all-important basketball season. During summer school, they were supposed to catch up with the courses they missed. The abuses in this system are quite obvious. For a relatively modest expense — capital costs on its arena; salaries for its coaches; operating costs to maintain the team; tuition, room, board, books, and some expenses for its basketball players — the University of North Carolina got a showpiece athletic team, one that regularly made post-season tournaments and achieved a great deal of national acclaim. The players may indeed have received the kind of education for which Chapel Hill is known. But they didn't do it in the traditional four-year period of their non-athletic classmates.

While their classmates were studying, they played basketball and went to school part time. While their classmates worked full time to help meet school payments, the athletes studied. In a sense, the athletes' part-time jobs to help meet school payments were their roles on the team. For their services, their total remuneration may not have been cash; but the return had a definitely quantifiable cash value. It seems to me that this relationship makes their performances strictly professional.

I am less pessimistic — but somewhat more cynical—than Naison about the chances for correction of such abuses.

(Continued on page 607)

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LAST OF THE BIG SPEECHERS

IN THE DAYS when Ronald Reagan was making movies rather than national policy, Hollywood films with pretensions to seriousness were likely to climax with the Big Speech. Not that the Big Speech came easily to the male stars of that period, marked as they were with down-home sincerity and manly reticence. No, they were usually forced into it, fed up with chicanery or moved to eloquence by dire emergency. But once they began, well, it all came out, the unvarnished truths that everyone knew, the just-plain common sense that happened to roll forth conveniently wrapped in the well-made phrases and emotional images of Hollywood rhetoric.

Film buffs tell us that Ronald Reagan didn't get to make the Big Speech very often. He was one cut below the stars that did. Today, things are different. Mr. Reagan makes the Biggest Speeches of all, the last of them a few weeks ago on the state of the economy. Look here, friends, he said, we're all confused by these facts and figures. ("There are times when I think that the paper traffic that crosses my desk in a week could fill a big city phone book.") But behind those statistics "are millions of individual lives: young couples struggling to make ends meet, teen-agers looking for work . . . older Americans . . . small-business men. . . ." And what do they have in common? "They're Americans who love this country of ours. . . . They're brave, hard-working people. . . ." They "stand for the values of hard work, thrift, commitment to family, and love of God that made this country so great, and will make us great again . . . after so many years of mistakes and neglect." Mr. Reagan, you see, remembers the Depression, the Christmas Eve when his father learned he'd lost his job. This is no time to point the finger of blame, said Mr. Reagan; no time to play party politics or seek "quick fix." No, the president will give it to you straight: "It isn't an easy job, this challenge to rebuild America and renew the American dream. And I know it can be tempting, listening to some who would go back to the old ways. . . ." But "that's what destroyed millions of American jobs. Together we've chosen a new road. . . . We need only the courage to see it through. . . ."

As Big Speeches go, it was a good job. The American dream (five times), Thomas Jefferson, federal spending out of control, special-interest groups, a better future for our children—they were all there. And to Mr. Reagan's credit, it must be added that he makes as much of an effort to explain his own particular theory of the sources of America's economic difficulties as do any of his opponents. Taken one by one, there's little doubt that his bogeys and catchphrases and ritual evocations of national virtue remain as much the sentimental favorites of the public as ever. And yet there is some reason to believe that for much of the public the whole performance is growing thin.

Perhaps filmmaking provides the clue here, too. "You must have credibility,"

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Ronald Reagan once declared in explaining, of all things, the success of *Bedtime for Bonzo*. "I was a scientist who raised a chimp as a child in my home. . . . People could believe in it. But then the studio decided to make a sequel called *Bonzo Goes to College*. I refused to play in it. It bombed. Who could believe a chimp could go to college and play on the college team? It lacked credibility." Maybe that's it. The president managed to get the public to believe in his Washington version of *Bedtime for Bonzo*. Now he's trying to sell them *Bonzo Goes to College*.

Certainly his version of the effect his program has had on the economy poses problems of credibility. "Make no mistake," he declared. "America is recovery-bound and the world knows it." The very same week, *Business Week* was writing: "The facts indicate that recovery still has not begun and that business conditions were still worsening as the fourth quarter began. And the foreshadowing statistics are continuing to come up negative, suggesting that the turn is not even in sight. The whole range of statistical information currently emerging clearly points to an economy in deep trouble." The cover of the *London Economist* for the following week carried a huge headline, "THE CRASH OF 198?"; and the story inside provided little reassurance.

"That's the one big difference between the recovery America is headed for today," said the president," and the shaky, temporary recoveries of the recent past—this one is built to last." But hardly anyone else agrees. Although buoyed by the Federal Reserve's loosening of credit and Wall Street's surge, numerous business analysts are quick to point out, as a later *Business Week* does, "it is not clear that a downturn in rates will produce a . . . sustainable advance in the economy." Indeed, the Federal Reserve's move has not threatened renewed inflation precisely because a vigorous recovery is still so far in the distance. What the Fed has done may be exactly another of those "quick fixes" the president derides, in this case a justifiable quick fix, but still no solution to the underlying problems. Predictions of less growth and even greater budget deficits continue to appear.

Ronald Reagan took office claiming that there was a relatively quick and easy way to turn the economy around. That was a good number of Big Speeches back. But the president's credibility has not only been eroded by his claims of imminent success. It has also been eroded by his claims to fairness. As long as Mr. Reagan was able to persuade the public that his policies promised quick success, the question of how the necessary sacrifices would be distributed could be dismissed as the special pleading of professional liberals or those whom White House spokesmen prefer to sneer at as "tribunes of the poor." As the promises of 1980 and 1981 have been repeatedly revised and diluted, however, the question of how tax cuts, government benefits, and unemployment get distributed has begun to strike home across the population. "Sure, the economy may eventually recover," a lot of citizens are beginning to ask. "But will I and my family?"

The question of fairness brings to mind another of the president's Big Speeches, this one given last September in Kansas. Alas, Mr. Reagan spoke in the Ahearn Gymnasium at Kansas State University, but moviegoers could imagine him leaning against a tumbled-down wooden gate while the prairie stretched out beyond. "You know," the president said, "sometimes living in that big white house in Washington can leave you feeling a little fenced in and isolated." (He kicks shyly at the good earth with his boot.) "But there is a tonic: Visit a state where tall wheat and prairie grass reach toward a wide open sky; be with people who are keeping our frontier spirit alive, people who work the soil but still have time to dream beyond the farthest stars. . . ." (Covered-wagon passes by, full of sturdy Homesteaders.) "Here words like 'entrepreneur,' 'self-reliance,' 'personal initiative,' and, yes, 'generosity' describe everyday facts of life." At that point, the movie version would probably begin the closing credits; the White House text only notes, "(Applause.)"

One of the themes of the Big Speech in Kansas was that "the American people are hungry for a spiritual revival." Families, neighborhoods, spirit of friendship, caring for the needy—all are mentioned, along with expelling God from our classrooms, the Ten Commandments, and the "Man from Galilee." According to the president, "The strengthening of spiritual ties, binding of families, and coming together of communities is making America whole again." We are not sure where he gets his information.

Of course, Mr. Reagan is right: the American people *are* hungry for a spiritual revival. What they are getting in its name, however, is a smoothly mixed brew of stock images, half-truths, and deliberate distraction. If they are growing skeptical, we can't blame them. This is not spiritual revival. This is bad cinema.

THE HONDURAN CARD

Will there be a war between Honduras and Nicaragua this month or next? By blaming every act of subversion in neighboring states on the Sandinistas, and by increasing military aid to General Gustavo Alvarez Martinez, the rabid anti-Communist Honduran miliary chief, Washington seems to have let loose a Frankenstein it is having difficulty controlling. Under last minute pressure from the State Department last summer, Alvarez backed off from two preemptive air raids against Nicaragua—but reliable sources in the Honduran military say an invasion is planned for December. That is, if the Sandinistas will only retaliate for one of the bombing raids or armed forays staged by former Somoza guards or exile Miskito Indians. So far, the Sandinistas have not snatched the bait. "Tensions have definitely eased in the past month," says the October report of Managua's Jesuit-run Instituto Historico, "and the imminence of inevitability of a war .. . is not a foregone conclusion."

Indeed the Nicaraguans have every reason to wish to avoid a war. They literally can't afford it. They have met twice with the Honduran government to set up border patrols to prevent violence and stop the arms flow there—and failed to get Honduran cooperation. Most recently, the Honduran presi-

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dent, refused to attend a reconciliation meeting with the Sandinistas in Caracas on October 14, while the October 4 meeting in Costa Rica of Central American governments assembled at U.S. bidding excluded Nicaragua and spent a good deal of its energy condemning the Sandinistas.

Despite Undersecretary Thomas O. Enders's conciliatory August 20 speech on Latin America, there is little sign—in deeds—that the U.S. attitude is anything but militantly hostile to the Nicaraguan revolution. State Department position papers still pounce upon internal Nicaraguan tensions, and in a highly misleading if not plainly false manner—with Miskitos, the press, and the church. Disgruntled Somozists still train within our borders. And while a bankrupt El Salvador enjoys something like $400 million in credit from international banks and lending agencies, Nicaragua—which has so far met all its payments on its foreign debt—has been cut dead by the World Bank, IMF, and the Inter-American Development Bank. Are the Nicaraguans paranoid in claiming this cut-off is due to U.S. pressure, and that private banks like Chase have also been subjected to it? We doubt it. Even without the credit boycott, the Nicaraguan economy is in trouble. Last summer's floods left damage amounting to $350 million, worse than the 1972 earthquake. Last year's coffee and sugar crops were record highs, but when the drop in commodity prices is considered, it will mean a loss of $140 million in foreign exchange. Washington no doubt hopes that this deteriorating economic situation will erode the regime's popular base.

In which case it will not need to bring in General Alvarez to launch a coup d'état. Well bolstered by our arms, he can do it in his own country—and if the recent upsurge in Honduran internments and disappearances is any index, that process has already begun.

AMEN FOR ALL SEASONS

Department of Self-Destructing Secular Humanism, or How to Promote a School-Prayer Amendment:

When Albert Shanker, president of the American Federation of Teachers, announced the AFT's opposition to a school-prayer amendment, he added, "Prayer is fine. We ought to pray in our homes and churches. . . ."

Shanker's statement did not sit well, however, with one correspondent to the AFT publication *On Campus*. "It is not the official position of the American Federation of Teachers," he protested, "that prayer is fine." Although he granted the right of any AFT member to express personal opinions, confusion was likely to result when a union official presented "personal views on controversial matters." Mr. Shanker, the correspondent concluded, "ought to retract the quoted remarks."

Which led our imagination to take wing:

> *PRESS RELEASE:* WASHINGTON, Nov. 25—Albert Shanker, president of the American Federation of Teachers, announced here today that he has formally retracted his earlier statement that prayer is fine. Mr. Shanker declared, "I deeply regret that a careless expression of my personal regard for prayer might misrepresent or offend those teachers who strongly feel that prayer is not fine, or could inadvertently encourage prayer by linking it to the AFT's prestige and proven political effectiveness. I realize that whether prayer is okay is a highly controversial matter in this society and one on which the AFT has no official position." Mr. Shanker's retraction was made at a press conference held at union headquarters on Thanksgiving morning.

Of several minds: *John Garvey*

IS GOD INDIFFERENT?

THE SKIES OVER AUSCHWITZ WERE SILENT

THERE HAVE been questions about the mystery of evil and the goodness of God ever since Job and before, and some philosophers have separated the types of evil into "natural" and "human" evil: natural evil is the suffering caused by earthquakes, cancer, and death; human evil is involved in unkindness, war, and the horror of concentration camps. The argument against God has been put succinctly: If God is God he is not good; if God is good he is not God. "God" here means some omnipotent being who arranges everything that happens.

No one can take the question lightly. Or rather, it can be taken lightly or considered of academic interest until it comes close, and then it becomes important in a visceral way. Recently we have encountered one example of suffering after another. My youngest sister's first child died in her womb only days before it was to have been delivered. The brother of one of my closest friends — his only living relative — was paralyzed in a swimming accident and is alive only because of surgery, a pacemaker, and a respirator; he will spend what is left of his life that way. It is impossible sometimes not to be angry at the way the world is, which means at the very least that we direct some tough questions towards God — or if not towards God, towards our ordinary beliefs about God. It is easy to have some sympathy for those gnostics who believed that the God who created the physical universe is deranged or evil, and the good God is somewhere else.

But I can't believe that. There are too many other things true about the world. An infant's growth in understanding is part of the same physical world which sees the death of other infants. Friendship is as possible as war, and happens more often. The same physical laws which can make undertow murderous and sink ships are also at work in the

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logarithmic spiral which makes the shell of the chambered nautilus as beautiful as anything Bach ever wrote. I can't love the beauty of the chambered nautilus (or of Bach's Brandenburg concertos) and believe that the God who created the universe in which such things can happen is deranged.

But indifferent? That's the stronger temptation. The skies over Auschwitz were silent. Stars moved through them and clouds made lovely patterns. The existence of such a horror moves us to despair of any goodness — if not of God's, certainly of humanity's. But Auschwitz was something human beings did to other human beings. In a way it serves more to reveal human than divine evil — which only postpones the question: why were we made capable of such things? There is something to the argument that we are not free unless we are free even to be demonic; but that argument is offered easily too often. It is tempting to think of God as utterly indifferent to humanity, it is tempting to try to echo in our own hearts what Camus called "the sublime indifference of the universe." Loving other people hurts us, because we must witness them being hurt and finally dying. To detach yourself from pain is possible and tempting, but the price is terrible. We know that if we love people we will suffer, but if we refuse to love them we are dead on our feet, animate corpses. Better to be hurt than to be impervious to the pain love will inevitably bring us to.

Suffering and love are connected somewhere too deep for us to see. There are times when love shows itself in suffering, and is revealed in a way we don't see in other places. One couple I know suffered through the slow death of their child. Their response was a staggering generosity to other suffering children and their parents.

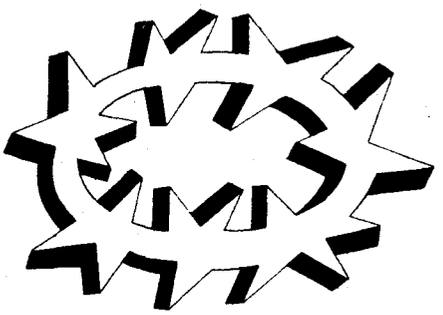
A few weeks ago we had dinner with a couple who have been through an extraordinary amount of suffering. The husband was treated for Hodgkins disease. After radiation treatment the illness abated for nearly five years; in those days they called five years a cure. He had just been engaged when the disease returned. A debilitating round of chemotherapy treatments fought the disease off again, and he has been in remission for, I think, about ten years. During that period his youngest brother died in an accident, and his wife developed malignant melanoma. She was treated successfully and has been well for a couple of years. This would be enough to crush anyone. This is what has happened: my friend was told that as a result of radiation treatment he might not be able to father a normal child. He and his wife waited until tests showed that everything seemed to be all right, and they now have a child.

He's a glorious kid in his own right, but this loving willingness, the love and hope he represents, the good news that he *is* in a family which has known such suffering, makes him a kind of miracle baby. He is a sign of the goodness which is part of the world we suffer in.

There are times when suffering makes us believe that if God can be said to love human beings, it isn't a love which bears any relationship to what human beings call love. This makes sense, but it might be more to the point to say that if God is all-powerful, it is not power as human beings understand it. We think of power as manipulation, force, coercion, and the imposition of authority. But if the power of God is at one with God's love, it may be reflected in those instances of love which suffering reveals. And we can hope for the faith which can believe that the love revealed there is stronger and more enduring than the horrible suffering which makes it apparent.

Finally nothing can solve the problem of evil. (Can we imagine any explanation which would allow us to say, "Ah! That makes the suffering of children all right, then. Sorry I didn't catch on sooner.") Our endless questioning and even our anger at God make more sense than easy attempts to deal with something as terrible as human affliction. At the end of the book of Job, God reproaches Job for his questions. But in the epilogue, which is thought to be of later composition, God reproaches Job's comforters for their easy attempts to explain away Job's questions: "You have not spoken truthfully about me as my servant Job has done." The tacked-on ending to Job has been maligned for restoring Job's fortunes and for trying to turn Job into a book with a happy ending, but the belief that Job's anguished questions were appropriate is also underscored here, and it is essential. No approach to suffering is worse than the one which tries to make suffering less than it is. I remember from childhood a pious attempt to make Jesus's words "My God, my God, why have you forsaken me?" a pious quote from the psalms, and a reproach to his crucifiers. The teacher who offered this explanation was at pains to assure us that Jesus did not *really* feel abandoned. She said nothing about the account of his agony at Gethsemane, where we are told his soul "was filled with dismay and dread," and his prayer that he be spared suffering was (as several writers have pointed out) the only prayer in the New Testament which was not granted.

JOHN GARVEY



SEVERAL COLUMNS ago I quoted a *Harper's* article by Christopher Hitchens in which Mr.Hitchens said, among other things, that atheism is intellectually superior to belief, and he accused several people, among them columnist George Will, of believing that religion is good for the masses although they themselves are not believers. George Will sent a letter of correction to *Harper's* editor Michael Kinsley and was kind enough to send me a copy. Since *Harper's* has not yet seen fit to print it and since I may have helped spread some confusion by quoting Hitchens, here is Mr. Will's letter:

Dear Mr. Kinsley:

I will take Christopher Hitchens' word for it that he is my intellectual superior, but permit me a small complaint about his journalism.

In his article he laid down the law

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about (among other things) my religious beliefs, ascribing to me the attitude that religion is good for others, but I am too good for it. Hitchens is wrong, but that is not surprising, considering that he never favored me with an inquiry.

For his information (not that he seems interested in information) I am a communicant at St. Columba's Episcopal Church in Washington, D.C.

Sincerely,

GEORGE F. WILL

Of several minds: *Thomas Powers*

THE MOMENT TO SAY NO

A THOUGHT FOR THE BISHOPS

BACK DURING the first months of the Carter administration a major inter-agency study of strategic weapons policy concluded that we would kill about 113 million Russians in the opening stages of an all-out nuclear war. The study, referred to as PRM 10, did not estimate how many Russians would die in the following year or so. This ghastly carnage, dwarfing the 20 million Russian dead from World War II, would not be the result of any deliberate attempt to kill as many Russians as possible. Military men insist we do not target "population *per se*." But in the final, all-out stages of a nuclear war we would target transportation centers, "war-supporting industry" and other sites "critical to recovery." As a practical matter that includes cities.

This fact is, or ought to be, a troubling one. There can be few countries where ordinary citizens have as little influence on their rulers as they do in the Soviet Union. The state maintains a vast repressive establishment to ensure its own absolute control, and the evidence all suggests it is effective. Since Soviet military forces do not total more than three or four million, the vast majority of Russian casualties in a major nuclear war would be the wholly innocent victims of events with which they had nothing to do.

Their deaths would not even serve to "defend" the United States in the usual sense, since an all-out attack on our part would invite the same in return, which we could do little to blunt. Indeed, PRM 10 concluded that even more Americans would die in such a war — 120 million or so. In short, American plans for a nuclear war include a final stage representing a kind of death throe or spasm of revenge of unparalleled ferocity. Military planners hope that we would recover — with luck, even recover first — but they are frank to admit no one can predict how things would turn out in fact. Can there be any way to justify preparations to commit such an enormity?

This is the question which the National Conference of Catholic Bishops is now attempting to answer. A preliminary version of the Conference's "Pastoral Letter on War and Peace" was circulated earlier this year, and a final version is expected next. There is a good chance the bishops will conclude that both the use and even the possession of nuclear weapons are morally impermissible, but two considerations might still persuade them to shrink back from so radical a statement. Spokesmen for the administration, including Secretary of Defense Caspar Weinberger and National Advisor William Clark, have been arguing hard for support of American deterrence theory, but there is nothing they can say which has not been said often before. The considerations which might sway the bishops toward caution are not of an intellectual or moral but of a practical nature.

The first is that the bishops' influence does not extend to the Soviet Union, which means that any steps they recommend must of necessity be unilateral. This is the reef on which all previous, unofficial, extra-governmental attempts to halt the arms race have foundered. It goes without saying that a world in which only the Russians have or are willing to use nuclear weapons would be a world subject to Russian domination. What the Russians would actually do in such a situation it is impossible to predict in detail, but we can be sure we wouldn't like it.

The obvious alternative to a unilateral rejection of nuclear weapons is an attempt at negotiated mutual reduction. This the administration claims (somewhat disingenuously) it is already trying to do. But even when there has been genuine presidential enthusiasm for negotiations progress has been agonizingly slow. Indeed, the number of warheads on both sides grew rapidly while the first two SALT agreements were negotiated during the 1970s. What can be hoped for now from an administration which had to be dragged to the negotiating table, and which is committed to a vast new strategic weapons program? Nevertheless, the bishops will find it hard to reject such an approach, if only because of their natural reluctance to advocate unilateral measures which the Soviets would be sure to exploit.

The second practical consideration which may caution the bishops is the fact that U.S. defense policy with its reliance on nuclear weapons is going to remain pretty much the same whatever the bishops decide. No one should harbor illusions on this point. A forthright condemnation of nuclear weapons will encourage the peace movement, will push this and succeeding administrations to negotiate seriously, will force a crisis of conscience in many Catholics in the military or in defense industries, and will precipitate an unpleasant — perhaps an ugly — confrontation between Church and State. But it is not going to end the arms race, it will not lead to unilateral reductions in strategic arms by the United States, it will not alter the cast of American war planning, and it will not lessen the danger of nuclear war. The American defense establishment is not just intellectually committed to nuclear weapons; it is *structurally* committed to them. American military men cannot even *imagine* a defense posture which does not include

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nuclear weapons. The day of "pure deterrence" — a threat to retaliate with nuclear weapons if the other side attacks first — is over. The weapons are too numerous and accurate for that. If we are going to have nuclear weapons at all, we have got to be ready to fight with them. The American military fully understand the implications of this fact, and it accepts them. The bishops can say whatever they like. When the dust settles the missiles will still be in their silos. Since this is the case — and it really is the case — the bishops are bound to ask themselves what can be the purpose of a solemn pronouncement, leading to endless acrimony, which will have no practical effect on the problem it addresses?

But there is a solid reason for going ahead anyway, whatever the practical prospects for a radical statement might be. Perhaps a story will help make the point.

My friend Bernie is a Jewish gem merchant with an office on 47th Street in New York's diamond district. His specialty is colored stones and he travels all over the world to buy rubies, emeralds, and sapphires. He has got a poetic streak; his first ambition was to be a novelist, and for him the buying and selling of beautiful stones is filled with romance. He told me once of a certain sapphire he bought in Sri Lanka. This was in the mid-1970s when the Arabs were buying, prices were rising, and the market was good for the very finest stones. A Ceylonese dealer showed him many stones but they all fell short. "I'm looking for something really special," Bernie told him.

"I have one stone, it has a magnificent color, it's big," said the dealer, "but . . . no, no, it's not for you."

"I'd like to see it," said Bernie.

"It has a flaw, you won't want it, there's no point."

"How can I say yes if I don't see it?"

So the dealer brought out the stone and Bernie put it in his loop and held it to the light. "Ohhhh," he said, "the color, it's *beautiful* . . . But wait. There's a big black dot right in the middle!"

"I told you," the dealer said.

But the color was unparalleled. Bernie had never seen such a blue, and finally he bought the stone. It was cheap but not *so* cheap. When he got back to New York his father asked how it went. "Okay," said Bernie.

"Did you get anything nice?" his father asked.

"Well . . . I bought a sapphire, it has the most gorgeous color. But you won't like it."

"Let me see."

Bernie gave him the stone and his father held it to the light. "You're right!" he said. "The color is magnificent . . . But wait. There's a big black dot right in the middle!"

"I told you," said Bernie.

"You paid too much," his father said. "We'll never sell it."

A few years went by. Many dealers looked at the stone, all marveled at the gorgeous blue, none bought. One day a new face came to the door, an Italian dealer with the right introductions and a lot of money to spend for very rich clients. He wanted to see only the best. Bernie showed him. Nothing suited. "Haven't you anything really special?" the Italian asked.

"I have a gorgeous sapphire with the clearest, finest blue you have even seen," said Bernie, "but . . . what's the use, no one buys it."

"Let me see," said the Italian dealer.

Bernie brought it out. The Italian held it to the light. "You're right," said the Italian. "What a blue! But wait! There's a big black dot right in the middle!"

But the dealer did not reject the stone out of hand. The blue held him, the dot offended him. "I have one client. Perhaps . . . No, no, it's beautiful. But I'll never be able to sell it."

Bernie felt the sale was in the balance. "Look," he said. "I've had this stone three years. No one has ever seen a blue like this, but the dot is a definite problem. Nevertheless, I am sure you will sell it in the end. Don't you see? If you buy this stone from me, *that proves it can be sold.*"

The bishops, like so many before them, are on square one. Everybody else faced with the problem has accepted deterence theory in the end — some formulation which says, in effect, that it's okay for us to have them as long as they have them. This shifts the responsibility to the other side. The argument for deterrence is neither intellectually nor morally satisfying. If offers no hope, just the bare possibility things might go on as they are. In a letter to the bishops, Weinberger said "the burden of proof must fall upon those who would depart from the sound policies of deterrence which have kept the peace for so long," But how do you prove it is the threat of nuclear destruction which has kept the peace? Those who pray for peace could make the same claim: they have been praying, and there has been peace. The difference is that those who pray do not insist praying is enough.

But what are the bishops to suggest in place of deterrence? To go beyond that is to enter truly unknown territory. It is natural that the bishops should hesitate. It would not be surprising if they settled in the end for urging the two sides to forgo threats of violence and negotiate seriously. The entire defense establishment would breathe a sigh of relief. Its members are comfortable with thin hopes. What they cannot face is the idea this is up to us. Many other important and responsible groups have considered the problem of nuclear weapons, but they have all balked at the final jump. To say it is all right to depend on nuclear weapons for safety while we negotiate, is to say it is all right to depend on them for safety period. If the bishops take a radical and uncompromising stand they will break this long record of helpless acquiescence. So I find myself urging them forward with the same argument my friend Bernie used to persuade the Italian gem dealer to think of the color of the stone, not its flaw: if the bishops can find the strength to say no, *they will prove it can be done.*

THOMAS POWERS

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WHAT IT MEANS TO BE A CO-CREATOR

Bearers of God's vision

MADELEINE L'ENGLE

In the Beginning God created the Heaven and the earth.

In the beginning was the Word, and the Word was with God, and the Word was God.

And the earth was without form and void, and darkness was upon the face of the deep and the Spirit of God moved upon the face of the waters.

IN THE BEGINNING was the Word, with God, and the Spirit was in the beginning, all three aspects of our Trinitarian God.

The same Word was in the beginning with God. All things were made by him; and without him was not anything made that was made.

So you, and I, all of us, are made by God; we do not make ourselves. We are creatures, created. And yet the marvelous thing which comes to me as I read and reread Scripture is that we are meant to be co-creators with God—bearers of God's vision.

If we are to bear God's vision we also bear a wound, for no one can be touched by God and ever be the same again. As dawn came, after Jacob had wrestled with the angel all night, the angel smote him on the thigh, and forever after he limped, and could be recognized by his limp. If we are, even in the smallest way, to bear God's vision, we must be wounded, and be recognized by our wound. For the very early Christians the wound was Love; it was said, How those Christians love one another! They could be recognized by their love. Perhaps that needs to be said of us once more: it cannot be said that we can be recognized by our love as long as any one denomination thinks it has more of the truth, is more blessed by God, or bears more of his vision. And perhaps this is the most important way we can bear his vision—being recognized by our love for each other, through him, despite all our radical and sometimes hilarious divergencies of opinion. And thank God for these! We do not want to be a bunch of pallid Christians, blowing neither hot nor cold, and all thinking exactly the same way. Creation is not placid, it is active and joyous, and we should hope to be recognized, too, by that joy.

So here I am, fragmented, broken, hoping to be made whole by the power of the Spirit, never by my own power. And I think once again of that marvelous beginning of Creation of God's vision.

God said, Let there be light, and there was light.

And the light shines in the darkness.

And God saw the light, that it was good, and God divided the light from the darkness.

And God called the light day, and the darkness he called night, and the evening and the morning were the first day.

In the beginning the light and the dark danced together; they comprehended each other, they knew each other; they bore God's vision, and it was good; it was very good.

God created. God *made*.

Night. And day. Water. Galaxies and suns and planets and moons.

Water. Fish and sea animals and sea birds.

And God made land, and land animals, every kind of living creature, ants and auks and aardvarks, dromedaries and dragons and dinosaurs.

And God saw that it was good.

And God said, Let us make man in our image.

Our image, said the Trinitarian God, the Creator, the Maker. Let us make man in our image.

So God created man in his own image, in the image of God created he him, male and female.

Male and female to make the image of God—not a singleton, not an independent entity, not one—how could one be *our* image? Our image, said God, not my image, our image, male and female.

God made man in his own image, male and female, to be

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co-creators with him, to be free. But freedom and independence are not, as we have so often assumed, the same thing. "God promised to make you free," said Dean Inge of St. Paul's. "He never promised to make you independent."

So we are free, and interdependent, one upon the other, in order to be our own small part in the image of God, to be co-creators, vision bearers.

In the beginning, night and day (female and male in Greek mythology) still understood each other. And male and female still understood each other. It takes two to make the image of God, to make love, to make friends, to make community—community, which was the foretaste of what was, in the beginning, and what will be, in the end, after the eschaton, when night and day and all of us will know each other again in the coming of the kingdom.

FROM NOTHINGNESS, without form and void, God created. How wonderful that there should be something and not nothing! How marvelous that there is, rather than that there is not.

It is sometimes hard for us to remember that before the beginning, there was nothing, and this means that there was no time. Time was created with all the rest of it; time is one of God's creatures, and like all God's creatures, time had a beginning and time will have an end. That eternity which we are promised, and the vision which we are called to share, is not a time concept at all. Since we are born in time and will die in time, it is almost impossible for us to conceive of something which has nothing to do with time. Astrophysicists see time very differently than they did only a few decades ago. Time is not a never ending stream, as the old hymn has it; like everything created, it will have an end, in that great ending which we call the Second Coming, which will usher in a new beginning which is far beyond our finite comprehension.

We live in chronology. Chronological time is variable. How long is a toothache? How long is a wonderful time? And time, chronological time on this particular planet, does not work out neatly; we try to manage with leap years, but even that does not work out mathematically satisfactorily, because the movement of the earth around the sun does not divide out evenly, so every few thousand years all of the astrophycisists everywhere have to reset all their clocks.

We must, while we are in time, learn to live with it, to collaborate with it, to co-create with it in hoping to bear God's vision. One of Shakespeare's saddest lines comes when Richard II says, "I wasted time, and now does time waste me." Lewis Carroll's Alice refers to time as *it*, and is chided by the Mad Hatter, "If you knew time as well as I do, you wouldn't say *it*; it's *him*; I quarreled with him last March, and ever since then he won't do anything I ask him to do."

This is theologically very sound. I think we all have days when we all work well with time, and a great deal is accomplished. There are other days when we are equally diligent, and nothing seems to get done at all.

The Greeks, as usual, had two words for our one: *chronos*, ordinary, daily time, clock time; and *kairos*, God's time, which partakes of eternity, and of which we are given occasional glimpses during our life's journey—just enough to understand that part of the vision is beyond time and space.

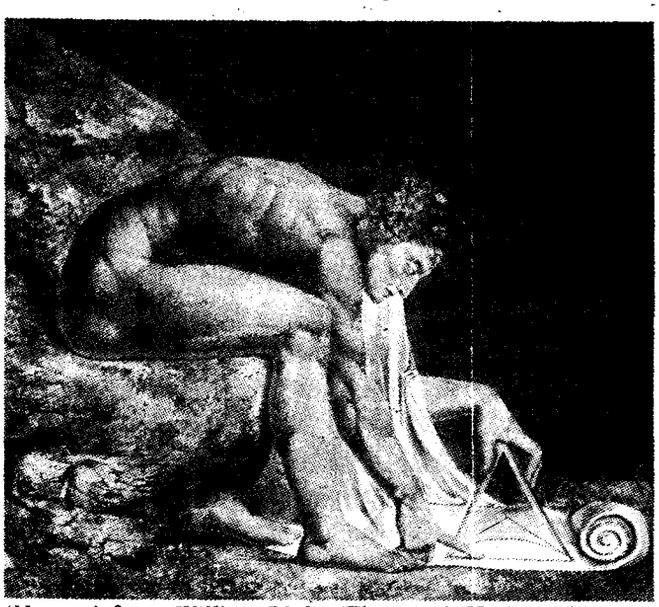
IF WE ARE to bear God's vision we must not be afraid. We must not be afraid to ask questions, to examine new evidence, to be willing to change our minds when that seems to be what God is calling us to do. Abraham and Sarah did not want to leave home and go out in the wilderness, long past retirement and childbearing age. Moses, too, was a reluctant prophet, middle-aged, and with a stutter. The amazing thing is that God does not call qualified people to be bearers of his vision. In a sense we are all unqualified; but if we examine Scripture carefully, it seems that God has always taken great pains to choose the most unqualified. And of course there's a message in this: if we think we're qualified, and we manage to do something good, we might be inclined to think we did it ourselves, and to take credit for it. If we know we are unqualified, then we know that whatever it was—building an ark, crossing the Red Sea—we have not done it by ourselves; we have accomplished God's purpose only hand in hand with him, never by ourselves, by our own moral virtue and superior powers alone. Whatever is good, is always God's. Our role is to witness, to co-create, to worship, to cry Alleluia.

People have frequently said to me with considerable surprise, "You seem to feel no conflict between science and religion."

How could there be conflict?

Anything science can discover can only show us more of the glory of the nature of creation and thereby of the Creator. Fred Hoyle in *Science and Society in Modern Times*, writes, "I know of no deep breakthrough in understanding of physical laws that has sprung from a technological need. Deep breakthroughs spring from the religious motive of investigating the world in which we are so astoundingly living."

Galileo's discoveries did nothing whatsoever to alter the



'Newton' from *William Blake* (Thames & Hudson, $22.50)

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nature of God; they altered only what the church establishment of that time had decided was the nature of God.

In a more ticklish area, Darwin and all the radical changes implied by his theory of evolution did nothing whatsoever to change the nature of God. They changed only what the nineteenth century had decided was the nature of God.

But we're at it again, hammer and tongs, creationism vs. evolution; and the problem is that we are arguing about the wrong thing. In a world which is becoming increasingly more and more secular, isn't it a bit absurd to be so bitter about *how* God created? Isn't the important thing the amazing fact that *God* created? That the Universe was born of Love, rather than having come into existence through a random accident? *That* is worth arguing about. I stake my life on God's being the Creator, the loving creator who cares about every atom of creation. *How* he did it is far less important. As far as science can tell now, evolution seems the likeliest way, nor is it in any way in contradiction to Scripture; but if new studies should prove that evolution is not how it all happened, that won't do anything to change the nature of God, either. He creates as he chooses, not as we choose. When Moses asks God his name, and he replies, "I am that I am," a more accurate translation would be, "I will be what I will be."

Creation still continues, lavishly, and we are part of it, co-creators; that is the vision we are to share. And if it does not fill us with radiance, nothing we say or teach is going to make the slightest difference. People—children, especially—hear who we *are*, rather than what we say, and if we do not bear God's wound of love, are not aflame with his light, they are going to know it, no matter how pious our words.

FOR ME, one of the extraordinary things about those first passages in the Book of Genesis is that Creation is in the order of what science calls evolution. What matter if, in the language of great poetry, a few billennia are the first day, and a few more the second? The amazing thing, the glorious thing, is that there was nothing, there was darkness, without form and void, and the spirit brooding, brooding, and then there was something. God created—and here we are!

Here we are, and God does not expect us to understand him, but he does expect us to enjoy him and glorify him forever and not to be afraid to ask questions. Surely my high school Sunday-school classes have led me to far many more questions than answers, and yet these questions have been creative ones, opening for me more of the glory of creation and the Creator.

When our youngest child was seven- or eight-years-old we were sitting in the kitchen drinking tea, and he and his father got into a heated argument about ice hockey. Bion said in an exasperated tone of voice, "But Daddy, you just don't understand." And his father replied calmly and rationally, "It isn't that I don't understand, Bion, I just don't agree with you." To which Bion replied heatedly, "If you don't agree with me, you don't understand me." How often we all feel that way—but it takes a child to admit it.

As Bertrand Russell once said, "Zeal is a bad mark for a cause. Nobody has any zeal about arithmetic. It is not the vaccinationists but the anti-vaccinationists who generate zeal. People are zealous for a cause when they are not quite positive it is true." (How zealous the medical establishment was when Semmelweis suggested that doctors leaving the dissection of a cadaver to go deliver a woman in labor should first of all wash their hands. Far fewer women might have died of septicemia after childbirth if Semmelweis had been listened to, rather than his zealous opponents.)

I have learned that when I am most defensive about something, arguing most passionately that I am right, it is time for me to step back and examine whatever it is I am trying to prove. When I am refusing to listen to anyone else, defending some position of other, then I am incapable of being a co-creator with God.

I am grateful to my high school Sunday-school students, to my children, and now to my grandchildren, for never allowing me to rest smugly on an answer, but to push me on to creative questioning. It is a difficult voyage, this mortal journey, but never dull. Our night doorman once remarked, as he let me into the building, "It's a short walk from the womb to the tomb." True. But during that short walk we are given glimpses of eternity, and eternity was, before time began, and will be, after time ends.

Not long ago I took the dogs out on a clear night and watched them romp over the snowy field, chasing last summer's butterflies. And as I looked up at the incredible daisy-filled skyfull of stars, I saw the nearest star, which is three light years away, and stars which are thirty light years away, and three hundred, and three thousand, and three million and . . . there standing in one lovely part of God's space, I saw the furthest reaches of time.

We need to take more seriously our collaboration with time. If we waste time, we will be trapped in chronology, and if we are to be fully human, for ourselves, for each other, for those we teach, we must live in eternity as well as time, and about that we must have great enthusiasm. For enthusiasm is very different from zeal. Zeal puts us in charge. Enthusiasm means, literally, filled with God—*en-theo*—and that is how we are if we are willing to live fully in chronology, while touching *kairos*, that incomprehensible glory which was, before Creation, and will be at the coming of the kingdom.

Scripture helps us by constantly breaking through *chronos* into *kairos*. All those hundreds of years before Christ, Job cried out of the intensity of his pain and grief an incredible affirmation; I know that my redeemer lives, and that he shall stand at the last day, and though worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and whom my eyes shall behold.

That is what matters, that affirmation. Anything else is really a matter of indifference. It is indeed presumptuous to argue about *how* God creates, or even why he has created us recalcitrant, quarrelsome creatures. The joy is that he has; we are; we are part of God's *is*ness, and this is what we must show forth. God's time is always *now*, and in this eternal *now* our redeemer lives, and with him we are called upon, with enthusiasm, to be co-creators, and thus, bearers of God's vision.

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Jews & Christians: the next step for theology

EUGENE J. FISHER

CATHOLIC AND PROTESTANT scholars drawn into the dialogue with Jews have found themselves both enriched and deeply challenged, sometimes to their surprise but invariably to their delight. With the first task, that of beginning to purge the ancient "teaching of contempt" with which Christians most typically approached Judaism in the past, at least well underway, Christian thinkers are now increasingly turning to a second, perhaps even more difficult challenge. Granted, they are beginning to ask, that we succeed in rooting out from our teaching, the old simplistic dichotomies (law vs. love, justice vs. mercy, old vs. new, etc.) and pejorative themes (abrogation, supersession, fulfillment, etc.), with what doctrines do we fill up all the resulting theological "holes"? Obviously, a positive, more objective description of Judaism on its own terms and based on its own sources is needed; but how, precisely do we characterize the relationship between the church and the Jewish people if it is no longer proper to argue simply that the church has replaced the Jews as the divinely chosen people in God's salvific plan?

And "proper" such statements no longer are. There is a growing consensus of Christian scholars working in the field, in the words of John Pawlikowski who surveys them in his recent *Christ in the Light of the Christian-Jewish Dialogue* (Paulist, $7.95, 168 pp. 1982), "that the Christ event did not invalidate the Jewish faith perspective [and] that Christianity is not superior to Judaism, nor is it the fulfillment of Judaism, as previously maintained." This scholarly consensus is strongly supported by the official positions of most "mainline" Christian churches.

Pope John Paul II, for example, has spoken quite clearly of the Jewish people as "today's people of the covenant concluded with Moses" and as "the people of God of the old covenant never revoked by God" (Address to Jewish community in Mainz, Nov. 1980). More recently, in his address to the Vatican Commission, he has spoken of the sense of "mutual esteem" between our two communities which must replace the disparagements of the past and of the need for the two to witness together to the world the Name of the One God (*Origins*, March 26, 1982).

The 1974 Vatican Guidelines, though in a cautious way, made a crucial distinction between "fulfillment" and "perfect fulfillment" of the biblical promises in Christ. Exactly how "partial fulfillment" is to be envisioned the Guidelines do not say, but "fulfillment" is clearly something which Christians no less than Jews still await.

Such considerations bring with them the inevitable corollary that more is afoot in this movement than merely stripping away the negatives of the past. As Rosemary Radford Ruether maintained, if perhaps too categorically, in *Faith and Fratricide*, (Seabury, $8.95, 304 pp. 1974) a renewed understanding of the Christian-Jewish relationship is intimately tied up with a renewal of Christianity's own self-definition, if only because the "teachings of contempt" has been so intricately interwoven with basic Christian claims since the earliest times. (Ruether, by the way, should be read together with the dozen responses to her collected by Alan T. Davies in *Antisemitism and the Foundations of Christianity* [Paulist, $7.95, 258 pp. 1979].

For Ruether, as for others, the needed theological overhaul would be incomplete without going to the heart of the matter, the figure of Jesus who both forges the link between Jews and Christians in his person, and yet is the source of division between us. Touched by the challenge are not only ecclesiology and eschatology, but Christology itself. Monika Hellwig's "From the Jesus of History to the Christ of Dogma" in the Davies book, concludes that one can (must) uphold the essential Christology of Chalcedon while freeing it from the "ethnocentric assumptions . . . which lead us (anachronistically) to read back into the story of Jesus and into the doctrine that he is Christ and Lord a divinely ordained ending of the covenant of Israel."

David Tracy, who views the Holocaust as "theologically the *tremendum* of our age" (in A.J. Peck, ed., *Jews and Christians After the Holocaust*, Fortress, $8.95, 128 pp. 1982), would agree with Hellwig that the church's essential claim about Jesus "in no way implies the displacement of Judaism by Christianity." To articulate this truth successfully, however. Tracy suggests that Christology might need to be

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"reformulated as proleptic," in order to affirm more clearly that in the Christ event the future reign of God is both "always/already" made manifest "and, just as really, not yet here," an approach which seems to me to offer a positive way of framing the distinction within the concept of fulfillment cited above from the Vatican Guidelines.

IN THIS CONTEXT, Pawlikowski's *Christ in the Light of the Christian-Jewish Dialogue*, along with Paul M. Van Buren's *Discerning the Way* (Seabury, $12.95, 207 pp. 1980) and Clemens Thoma's *A Christian Theology of Judaism* (Paulist, $7.95, 212 pp. 1979), can be seen to mark a distinct turning point in contemporary Christian reflection on the enduring mystery of the church's relationship with the Jewish people. While Hellwig, Tracy, and others such as Gregory Baum, Alice and Roy Eckardt, Krister Stendahl, and Hans Küng (to pick only a few) have attempted to take up the Christological challenge with varying success, Pawlikowski's is the first attempt to treat it at book length.

In it he wisely, I believe, avoids both the notion that Christianity is simply "Judaism for the Gentiles" and that the Christ event is merely one among several, equally valid Messianic experiences. He affirms, on the contrary, that the two religions are distinct, "each with a unique faith perspective despite their historic links."

Here, I would comment only that Pawlikowski also needs to take into account that deeper sense of linkages stressed repeatedly in official documents since the Second Vatican Council's *Nostra Aetate* as a "spiritual bond" tying the church to the Jewish people, in John Paul II's words, "at the very heart of the church's own mystery." I found it curious that Pawlikoski does not come to the category of "mystery" (which would be my own starting point) until the final page of his text.

Pawlikoski is at his cogent best in the section of his book summarizing and criticizing the Christologies of a wide range of major thinkers, from the European scene (Pannenberg, Moltmann, Küng, Schillebeeckx) to the Latin American "liberation theologians" (Gutierrez, Bonino, Sobrino, Boff). He emerges from this survey with the somber report that "Christology continues to suffer from a deep anti-Judaic malady." None of those surveyed, he finds, reflects more than a rudimentary second- or third-hand awareness of the realities of second-temple Judaism. The continental theologians, who tend to evince "general sensitivity" on the Jewish question, somehow fail to bring this with them when they turn to Christological construction. The liberation theologians, who take the Jewish Exodus experience very seriously at the heart of their theologies, don't seem to realize that, in words cited from Rabbi Leon Klenicki, the Exodus was not a moment, but a movement of a particular, real people that "culminated with the spiritual liberation of Israel at Sinai and the possession of Eretz Israel." Somehow the people of Exodus, the Jews, seem to disappear from liberation theology with the destruction of the Jerusalem Temple.

On the other hand, Pawlikowski also finds basis for hope. The systematic theologians he studied concur with those more directly involved in the dialogue that "the Kingdom of God must be seen as a future rather than a present reality" and that "Jesus can no longer be explained simply as the one who fulfilled the Messianic prophecies of the Hebrew Scriptures." These notions, he affirms, break down centuries-old distortions of the Jewish-Christian relationship and open up the way for Christians to recapture the Jewish sense of history which was lost when Christology turned to triumphalism to establish the "superiority" of its claims over against Judaism.

OVER THE YEARS Pawlikowski has done a great deal of work in reclaiming an objective and positive appreciation of Pharisaism based on Jewish as well as Christian sources. Much of this work comes to fruition in his chapter on "Jesus's Teaching: Its Links with and Separation from Pharisaic Judaism." Interestingly, his presentation of the Jesus-Pharisee link, which relies heavily on Ellis Rivkin's work for its sense of "the Pharisaic Revolution," is more complete and more persuasive than his treatment of the "unique dimensions of his [Jesus's] teachings." One might well question, especially in the light of the slimness of the results, the very necessity of the latter exercise. In my own view, it was not so much the teachings of Jesus which precipitated the break between the early Christians and their fellow Jews. The Book of Acts illustrates quite vividly that the schism was only a very gradual one. Rather, it was the teaching *about* Jesus (and this too is illustrated in Acts) which split apart what Jesus and the Apostles would have not seen split. It is the Christian interpretation of the meaning of the person of Jesus, not the sayings of Jesus as wandering Jewish teacher, which makes Christianity irrevocably distinct from Judaism as a religion and which forces the separation of the people of God into the "peoples" of God (if one may use questionable terminology to make a point).

That, at least, is my own view. Pawlikowski, I suspect, would challenge this formulation as overly simplified. Still, as briefly as possible and with due caution in view of the source problems that he himself carefully notes, let me comment point for point on Pawlikowski's list of differences:

Pawlikowski's first "unique dimension" of Jesus's teaching is the "Abba experience" made so popular (on rather slim grounds) by J. Jeremias. This idea, it might be noted, has begun to come under increasing criticism, for example, from scholars like J. Oesterreicher, A. Vögtle, and A. Deissler in J. Petuchkowski & M. Brocke, eds., *The Lord's Prayer and Jewish Liturgy*, (Seabury Crossroad, $14.95, 224 pp. 1978) and by D. Zeller and A. Finkel in A. Finkel and L. Firzzell, eds., *Standing Before God* (KTAV, $35, 416 pp. 1981). These studies suggest that Jesus's prayer, while distinctive, is, in the words of Samuel Sandmel, "quite congruent" with that attested to in Pharisaic-rabbinic literature. Much too much has been posited by Jeremias, in the view of these scholars, on the slim evidence thus far adduced.

The second "difference" is one which will have much to do with Pawlikowski's subsequent development of his Christology, and is taken essentially from the work of the eminent

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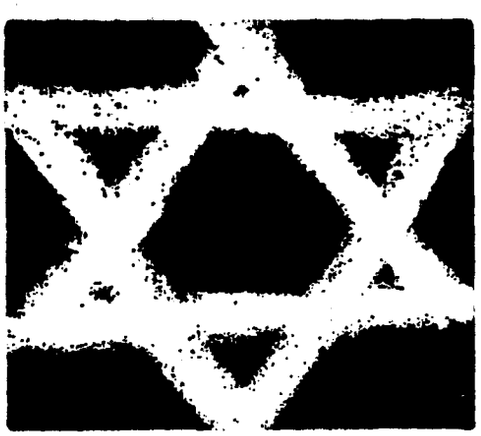
English scholar James Parkes. Parkes, in *The Foundations of Judaism and Christianity* (University of Chicago, 1960), for example, felt that Jesus's willingness to ignore the "fences about the Sabbath" erected by the Pharisees as a safeguard against the Hellenization of Judaism, was based on Jesus's desire to push the concept of the dignity of the individual to its utmost limits, and that this push, threatening the Jewish sense of peoplehood, put Jesus into conflict with the Pharisees. Yet Pawlikowski himself admits that the enunciated principle ("the Sabbath is made for man and not man for the Sabbath") "is in fact in line with fundamental Pharisaic teaching." Pawlikowski fails, then, to show why this should be considered more than simply a difference of degree in teaching.

It is of interest to note that the New Testament context where this principle is announced is one in which Jesus's teaching is, in truth, not opposed to but quite consistent with what ultimately became the majority rabbinic ruling on the case at hand. In Mark 2:23-28, the context is that of Jesus's disciples plucking "standing grain" on the Sabbath. Martin McNamara (*Targum and Testament*, Eerdmans, 1972) has shown that while the *Mishnah* (the earliest written section of the Talmud) does not rule on the question, the later Babylonian Talmud (*Shabbath* 128 ab) shows a division, with the more lenient side (Rabbi Akiba, whose opponents are not named) permitting one to "pluck with the hand and eat" — "but not to pluck with an implement." The saying itself ("the Sabbath is made for man . . .") occurs in a midrash, possibly Pharisaic in origin, on Exodus 13:14 (Mekilta *Ki Tissa*, Shab. 1, ascribed to a late second-century rabbi).

While there is little difference here between what Jesus taught his disciples to do and what Pharisaic/rabbinic teaching would have them do, Mark 2 and its parallel Matthew 12:1-8 do point to a difference between Jewish and Christian belief. In both cases the stories are followed up with that of the healing of the man with the withered hand. And in both (Mk 2:28; Mt. 12:8), the "point" of the grain-plucking story is quite clearly an affirmation about the person of Jesus: "the Son of Man is indeed Lord of the Sabbath." The attempt to find differences of teaching can thus lead to overconcluding at times from the available evidence, while failing to bring out the difference in beliefs about Jesus.

Pawlikowski's third distinction is one he lists only as "possible" and takes back almost as soon as he mentions it. It is the idea, rather frequently put forth, that Jesus was "the great champion" of the poor *am haaretz* ("people of the land"). The problem with this thesis, as recent research has shown, is that, in the words of Michael Cook, "the presumed antipathy between the Pharisees and the *am haaretz* . . . is not easily demonstrable."



The fourth distinction is likewise overdrawn. It depends on a view that Jesus saw the "evil inclination" (the second "master") as exclusively wealth (or mammon), while the Pharisees saw it as having a sexual base. In fact, the rabbinic "evil inclination" included sex but also other factors, some of them quite necessary for the progress of civilization, such as the urge to build. It is a much subtler and more nuanced concept than Pawlikowski allows in his dichotomy. Pawlikowski notes, too, on this distinction that the obsession to secure wealth frequently causes one to "disregard the basic dignity of men and women." This is true, but so, equally if not more so, does obsessive sexuality. So the distinction could not be used, even if valid, as Pawlikowski wants to use it, i.e., as another piece of evidence for his theory that Jesus's teaching carries a stronger "affirmation of human personhood" than does that of the rabbis. Pawlikowski's case on the implications of the doctrine of incarnation as achieving this is, again, stronger than his case based on Jesus's own teachings.

The fifth "unique quality" of Jesus's teaching is his teaching on love of one's enemy. This is a distinction many Jewish scholars, such as the Israeli David Flusser, would also make. "In Judaism," Flusser notes, "hatred is practically forbidden. But love of enemy is not prescribed." As a generalization, this appears to my mind as having some validity. But I wonder if it is not more a matter of degree than anything else, at least in practice. Leviticus 19:17-18 explains its ruling against hating one's enemy with the admonition to "love your neighbor as yourself," so Jesus's understanding of the text would not seem to be outside the spirit of the law. Biblical precedent is also found in Proverbs 24:21 ("If your enemy be hungry, give him bread to eat, and if he be thirsty, give him water to drink") and Proverbs 17:13, on which the Talmud comments: "R. Hama b. Hanina said: Even though your enemy has risen up early to kill you, and he comes hungry and thirsty to your house, give him food and drink. God will make him at peace with you. R. Simeon b. Abba said: The verse means that if one returns evil for evil, evils shall not depart from his house." In practice, one might ask, how much difference is there between Hillel's negative phasing of the golden rule ("Do not do unto others what you would not want them to do unto you"), and Jesus's positive re-formulation of it?

PAWLIKOWSKI'S LAST TWO distinctions, I believe, are the most salient. The first, taken from Clemens Thoma, points to the way in which Jesus "preached the actual presence of the Kingdom of God in his activities and in his person." The second is the way in which Jesus as depicted in the Gospels claims for himself the power to forgive sins, a power that, so boldly stated, Jews could ascribe to God alone. Both of these,

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of course, are, as assimilated into Christian tradition, liturgical-sacramental in character. Regarding the former, Pawlikowski himself adds the caveat (as does Thoma) that one must reject "any notion of the Kingdom being *fully* present in Jesus," since the *parousia* remains an end-time event. And the latter power, though in one sense passed on by Jesus to his disciples, is not passed on directly but sacramentally. It is Christ (God) who forgives.

Pawlikowski's chapter on "The Uniqueness of Christianity" develops his notion of "incarnational Christology." The resurrection, he believes, is an event which cannot be taken in isolation, either in Jesus's life or in articulating the meaning of the Christ event for human history. It is a "derivative of the Incarnation," which is itself only the "beginning of a process" within that history which "remains fundamentally incomplete" . . . "a statement about future promise rather than about present reality."

As I understand it, Pawlikowski's theology here is intended to take the eschatological caution about present claims to the Kingdom with fundamental seriousness. This enables him to affirm the "once and for all" uniqueness of the Christ event while avoiding the triumphalism that has marred Christian apologetics in the past. The "not yet" of New Testament eschatology, for him as for Tracy, must be given equal weight with its "already here" aspect.

Incarnation, Pawlikowski feels, takes the Pharisaic insight into the Divine-human relationship to its farthest limit. It reveals to humanity that, while a gulf necessarily remains between God and the human community, God, from the act of creation itself, *needs* humanity. "In the suffering of the Son of God [is] revealed the vulnerability of God." This affirms the dignity of the individual human person in a way that builds on but goes beyond Pharisaic doctrine, Pawlikowski asserts.

Pawlikowski notes that with such a Christological perspective comes the acknowledgment that we are far from the realization of the human as well as the divine/human communion revealed to us as the human potential by the Incarnation. Hence, he asserts, "we may say that the Christ event is far from its full activation."

This Incarnational Christology is then applied to questions such as the continuing validity of God's covenant with the Jewish people, the particularity-universality question, the theology of Land in our two traditions, and theological reactions to the Holocaust. He raises helpful warnings against too easy attempts by Christians to equate the Jewish experience of Auschwitz with a "theology of the Cross" Christology. These are warnings with which I would sympathize, since such attempts, no matter how well meant, risk continuing the ancient Christian practice of defining Jews primarily as sufferers, as victims, even if this victimhood is defined positively in the sense of martyrdom. Martyrdom, such as Jesus faced in the crucifixion, is something one goes into with some willingness and in the hope that some ultimate meaning may emerge. To try to derive such meaning out of the deaths of six million, including a million and a half children, Pawlikowski warns, is to risk blasphemy.

Pawlikowski concludes with an excellent summary of the question of "Christian Mission and the Jewish people." Here, he notes the crucial "study paper" of Tomaso Federici on the question and calls for an abandonment of "all aspects of the 'total fulfillment' interpretation of Christology which has been responsible for Christian theology's destructive superiority complex vis à vis Judaism and other non-Christian religions." He does not give definitive answers here to the questions he himself raises and he stresses that, throughout, his book must be taken as "tentative" and in need of refinement. Taken as offered, the work of all these scholars must be judged as one of the most important challenges to systematic theology to come along in the past decade. I would hope that major systematicians would attempt to meet it head on.

Screen

GUILT TRIP

MEN WITHOUT A COUNTRY

ON DECEMBER 8, 1981, a carpenter named Eugeniusz Haczkiewicz arrived in London with a tour group from his native Poland. Shortly thereafter, director Jerzy Skolimowski, who has lived in London for years, was walking down the street and overheard some people speaking Polish. Skolimowski had been deeply depressed ever since the declaration of martial law in Poland and the suppression of the Solidarity movement. "I stopped working on the script I was writing and went around for a fortnight in a complete daze," he has said. Hungry for contact with his fellow countrymen — perhaps for some feeling of solidarity of his own — Skolimowski went up to the group he heard speaking Polish and engaged one of them in conversation. It was Haczkiewicz, who said that he and the others were stranded in London, and nearly broke, because of what had happened at home since their departure. Skolimowski at once found everyone in the group somewhere to stay. Haczkiewicz he took into his own house.

Skolimowski was also galvanized into action on his script, which he now adapted to the events he was witnessing. Haczkiewicz was the catalyst. "I was able to get from him, first hand," Skolimowski later explained, "exactly what I needed to convey the reality of the situation in the screenplay." It became a story of four Polish workers who have been sent to London to do an illegal renovation of a house owned by a Party boss, and who are trapped there when martial law is declared back in Poland. Skolimowski wrote his script. He got English actor Jeremy Irons to agree to star, which was quite a coup because Irons is much in demand these days. And he got his film into production. He did all this, moreover, in a record eighteen days. He even managed to persuade the Home Office to change Haczkiewicz's tourist visa to another type

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that would allow him to play the role of a Polish worker in the film.

Considering the inspiration for *Moonlighting*, and the urgency with which it was made, it's extraordinary how little the crisis in Poland impinges on the film. Nowak, the worker played by Irons, is in charge of the construction crew because he's the only one who speaks English. As he clears passport control upon entering Britain at the beginning of the film, one of the customs officers asks him whether he's a member of Solidarity. "No," he answers nervously; and in an aside to us, he adds that that's the only true statement he's made to them. Just his presence in England testifies to the fact, for the covert privilege his work there serves is the sort of thing Solidarity wants to end. Nowak's interior monologue continues voice-over, and in it he frets a lot about Poland. But the momentous events there are not what shape his actions in the film. The pettiness of life in England is. Depicting it is the one area in which the film succeeds, sometimes brilliantly.

There is a certain testiness that permeates everyday life in England. Shopkeepers and trades people give the feeling that they find it distasteful to have to deal with strangers. It's as if everyone expects something unpleasant to happen. Nowak is trying to do a complicated technical job in this atmosphere, and do it on the sly. He has to scrounge and eventually steal in order to keep the construction project going. The bad position he's in exacerbates the vaguely menacing quality of life in England. His predicament gives Skolimowski a way to dramatize the nastiness. The best scene in the film is a trivial one where Nowak rides his stolen bicycle down a street. As he disappears from view, some alley cats crossing in the foreground turn on each other and snarl viciously for a few seconds. Then they resume their saunter to the other side. After they've left the frame, Nowak re-appears pedaling in the opposite direction. Amidst all this hostility, the poor chap doesn't know whether he's coming or going.

The very success that such moments achieve weakens the film. They are too preoccupied with England. They reflect only the experience of the person for whom these English irritations have become the whole way of life. In the course of exercizing his own resentments thus. Skolimowski seems to forget about Haczkiewicz, with whom the film is supposed to have begun. Since Nowak is the sole worker who speaks English, the others played by Haczkiewicz and two Polish ex-patriots never come to life. They only mumble occasionally in their native language, which no sub-titles translate, so that we have little sense of what they think or feel. They are slapstick characters without dimension. One grabs a live electrical connection. Another takes a bath with his hat on. The third leaves his varnish can in the middle of the floor he has just brushed. Each is about as affecting as a paperhanger in a Laurel and Hardy movie.

Since none can either read the newspapers or understand the television, Nowak easily hides from them what's happened in Poland. They don't even seem to notice when their weekly phone call from home quits coming through. They're too excited about buying watches and other capitalist goods with the profits from their job. Nowak tells us he fears their finding out about developments at home. When he does finally have to tell them because it's time to return, they begin savagely beating him. Is this just because they resent his having concealed the truth from them? Or are we supposed to believe that they are irrationally taking out on him their patriotic rage? Until this moment we have had no hint that they are even capable of such an emotion. At best this ending is confusing. At worst, it seems fraudulent. It implies a concern for Poland that no one in the movie has shown, including Skolimowski.

In the absence of other credible characters, *Moonlighting* becomes a film about Nowak alone. The voice-over narration that Skolimowski creates for him indicates the subjectivity of the experience we are watching. Other touches have the same purpose. One of the humiliations Nowak suffers is buying a used television whose picture tube goes out the first time he watches it. Having failed as a window on the outside world, the set becomes a mirror reflecting Nowak's soul. He stares at his own image in the darkened screen; and on it one night, his snapshot of his Polish girlfriend begins to move like a video hallucination. He reacts violently, smashing the picture tube, blowing out the set. It's a moment of sheer paranoia.

But the paranoia is not finally Nowak's so much as Skolimowski's. Having intended to make a film about the plight of some former countrymen at this historic moment, Skolimowski has made one about himself instead. He belongs to a group of directors who received their education in the

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state-run film schools of Eastern Europe, and then defected to the West. Another member of the group is Roman Polanski, on whose first important feature, *Knife in the Water*, Skolimowski collaborated as scriptwriter. That film made them both internationally prominent. Having left the society that gave him such an opportunity, Skolimowski must feel terribly torn when he has to stand by and watch the sort of national agony that Solidarity and its suppression represent. Those conflicts are what come out in *Moonlighting*. They are the source of the film's sensitivity to inner torment. Through Nowak, Skolimowski is acting out his own guilt about having deserted his native land for the more comfortable life in the West. The house that the workers renovate is in reality Skolimowski's house. It was the obvious location for a movie concentrating on home truths.

COLIN L. WESTERBECK, JR.

Books: THE GORILLA CHANTS KADDISH

GOD'S GRACE

Bernard Malamud

Farrar Straus & Giroux, $13.50, 223 pp.

Saul Maloff

IN ORDER that Bernard Malamud's cautionary tale of the end of the world have its intended effects, the magical island of its setting and its strange cast of characters must be made to seem not only plausible but exactly right — inevitable, emerging from the nature of things as it was conceived in the Beginning by the sometimes disheveled mind of Malamud's God; and that island, like Defoe's, must seem man's last possible residence on earth, a forbidding place made habitable by ingenuity as well as necessity, and for its allotted span even comfortably domestic, after a fashion, by suitable companionship. Forsaken and alone in all the world, he must learn to fill it with the infinite details of teeming creation and abide a while in what amounts to his own newly created universe.

This is the way the world ends. Of *homo sapiens* the only survivor is Calvin Cohn, a paleologist who had been at the bottom of the sea on a scientific expedition when the Day of Devastation, as the consummate nuclear holocaust is called, occurred — an event followed closely by the Second Flood; and of other living things, his sidekick Buz, an experimental chimp on the same ship, fluent in English and comfortable with abstract ideas though he has slight trouble with some vowels. God's purpose? More likely God's absentmindedness, Cohn concludes — an oversight or sheer indifference. Buz is like a beloved son to Cohn; and Cohn is Buz's "Dod"; together they make a life of it on this miraculously fertile island paradise bursting with diverse fruit trees. Eventually, they are joined by a gorilla named George and a small band of resident chimps, among them Mary Madelyn, a charmer if there ever was one — but also by Esau, the self-appointed Alpha Ape, more like a fascist pig and an anti-Semite to boot — a cannibal and rapist in his stony heart. Cohn assimilates them gratefully into a working society of fruit-gatherers and cultivators of rice. Buz teaches them English, Cohn the history of the vanished world, its works and days, its failures and sins up to the moment when God, who had had more than enough of the world, smote it hip and thigh. Earlier Cohn, sorrowing for the desolated globe, had railed at God, Job-like; God had not taken kindly to Cohn's impertinence, and withdrew His presence, whether out of boredom or annoyance who can ever say. Cohn conducts a Passover seder for his family chimps, really a beautiful, moving ritual feast, substituting the at-hand for the ritual foods prescribed by law and custom; lectures them on ethics, tries hard and lovingly to make something out of them.

And so, by God's inadvertence — or purpose: of Him who thunders I AM THAT I AM it is best not to ask — life is granted a second chance. The colony prospers, flourishes. Mary Madelyn in estrus — always a lady she hates the word "heat" — flees from swinish, rutting Esau and the others who can only "think of one thing." Virginal, she offers Cohn her purity; he lectures her on Leviticus and Deuteronomy and what Torah has to say about such abominations. Is *that* what he thinks she is — a *beast*? Terribly hurt she sulks. She is "Juwiet" (she has trouble with the letter "l" and Cohn has read her Act I of the play), he Romeo. Gradually they fall in love, plight their troth, she conceives a female child, eventually their daughter Rebekah, who, Cohn hopes, will in time prove progenitrix to a new and superior breed, half-human, half-chimp, all decent and kind, generous and good, capable of living in peace with the whole of creation, deserving of life and its infinite bounties.

What I said, let me repeat, is that Mary Madelyn, the darling little chimp and only fecund female, and Calvin Cohn, the Jewish paleologist and last man alive at the end of days, "gradually fall in love, plight their troth" and generate a daughter who may prove in the fullness of time mother of a new and perfect species, *homo ethicalis*; and therein lies the extraordinary critical problem with Malamud's eschatological fable. Talking chimps? A gorilla with a weakness for Hebrew liturgical music and ritual? Chimps bearing such names as Saul of Tarsus and Luke, Esau, and Melchior? Love encompassing carnal knowledge between kinds? The risks of such a conception are evident at once, to the most innocent eye; and Malamud is no innocent — he has considered to the minutest degree the risks entailed: archness, cuteness, playfulness exceeding permissible limits, the pleasantries of a tale fit for the kiddies only, a didactic story about talking beasties with charming eccentricities

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of speech making them all the more adorable, animated cartoons straight out of some Disneyland.

But *God's Grace* is nothing of the kind; it is a thoroughly serious novel, and a beautifully imagined one, by our reigning fabulist. If Malamud can't help, in moments of exuberance, carrying the joke a mite too far, he is never self-indulgent to the point of substantially marring or diminishing texture, tone, moral weight. Mary Madelyn and Calvin Cohn — one braces oneself to say this but must say it nevertheless — *do* fall in love; Cohn does see the union and its fruit (and so, crazily, do we), as a possible evolutionary leap into a future of unprecedented splendor; a peacable kingdom worthy of God's grace does seem within reach of the odd assortment of peculiar characters assembled on the magical island somehow spared the universal desolation resulting from man's radical and ineradicable iniquities — a utopian community based on the lovely idea that exploitation and aggrandizement are not inevitable features of social life, that the ancient dream of cooperation and mutual aid, peace and freedom and loving kindness, is after all possible.

Ah, but it is not meant to be; prayerful hopes are not enough, given the nature of things. In Malamud's tragic vision — the phrase does not seem in the least grandiose — the disabling flaws are lodged too deep. The beast within will not yield up its nature, no matter what the inducements; and after a brief, coerced sojourn in the light, it reverts to type, our type. This is the way the world ends, and there will be no second chance. When George — yes, the sullen, indwelling gorilla, George — chants the *Kaddish* — the awesome prayer for the dead — the unbearable pain is ours, it is our most grievous loss, our inconsolable grief, as Calvin Cohn, our only descendant and remaining voice, our son, our Isaac, is made a sacrificial offering to a silent, absent, indifferent God.

Psychotherapy & spirituality

THE CHRISTIAN NEUROSIS
Pierre Solignac
Crossroad, $12.95, 168 pp.

THE CHRISTIAN PSYCHOLOGY
John M. McDonagh
Crossroad, $9.95, 115 pp.

THE OBSERVING SELF
Arthur J. Deikman
Beacon, $13.50, 194 pp.

CARE OF MIND/CARE OF SPIRIT
Gerald C. May
Harper and Row, $11.49, 175 pp.

John Kotre

Spiritual guides and psychotherapists, what do your names mean? How should we accept what you call yourselves? Behind these names, which of you are the real spiritual guides and which the real psychotherapists? We need to know. I need to know.

As distinct types of psychotherapy multiply into the hundreds, as more and more of us try a bit of one and a bit of another, Jacob Needleman's questions become ever more important. We need to know what remains of the religious after the incursion of the psychological. We need to see the difference between spiritual journeys and therapeutic paths. Above all, we need to separate those who merely promise a Way from those we can trust to guide us along one.

One who promises enlightenment but offers none is Pierre Solignac, author of *The Christian Neurosis*. The "Christian neurosis" he claims to have identified turns out to be every complaint priests and nuns and occasional lay Catholics have brought against their church. *They* told me not to masturbate, *they* demanded absolute obedience, *they* were hypocritical, *they*, *they*, *they*. The complaints are conveyed through barely credible interviews in which patients are suddenly cured when Solignac points the finger at Catholic education. (A few cures come from reading a text in Freudian psychology or having sex with one's housekeeper.) If you want goose flesh from the skeletons in Catholic closets, go back to James Joyce's *A Portrait of the Artist as a Young Man*. If you want to laugh at them, try John Powers's play, *Do Black Patent Leather Shoes Really Reflect Up?* But do not expect clarity or guidance from Solignac's volume. I have the distinct impression the author is using his patients to voice his own dissatisfactions.

> *There are a great many souls walking among us who could be psychiatrically labeled as neurotic or psychotic yet who manifest such deepness and clarity of faith that they could well be our spiritual guides.* —Gerald C. May, *Care of Mind/Care of Spirit*

Though John McDonagh says his *Christian Psychology* is a synthesis between modern psychology and religion, it is best read as the autobiography of a journey. McDonagh was a sophomore at Fordham when he began to have doubts about his Catholic faith. He settled into a "post-Christian" agnosticism, saw psychology as the savior that would liberate him, and spent fifteen years "committing" social science. Then he read Raymond Moody's *Life After Life* and began to devour other literature on near-death experiences. He received "Baptism in the Holy Spirit," was healed, and now gathers evidence for the reality of bodily resurrection and disembodied consciousness (or "soul," as they used to say at Fordham). The bulk of his *Christian Psychology* consists of heavily footnoted arguments that the last bend in the path fits the teachings of parapsychology and the New Testament. McDonagh is careful with this material, but eventually enthusiasm takes over, as when he concludes that Jesus "knew his way around the astral sphere." I sense a wholeness in the author, but he is too fresh from a particular journey to lead others along their own.

Two other books that walk the paths of therapeutic and the spiritual deserve careful reading. In *The Observing Self*, Arthur Deikman uses the mysticism of the East to show the way to Self. In *Care*

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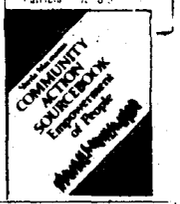

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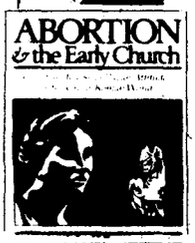

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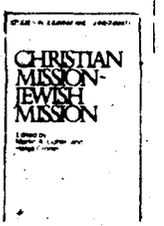

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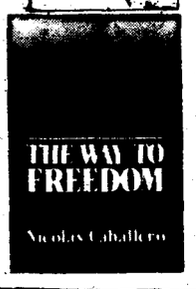

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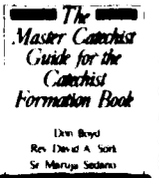

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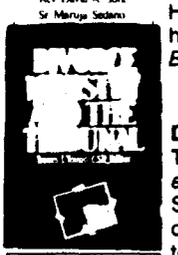

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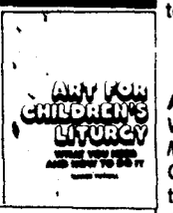

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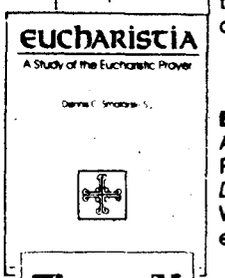

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of Mind/Care of Spirit, Gerald May uses that of the West to discern the action of Spirit.

Arthur Deikman argues that Western psychotherapy can learn much from Eastern mysticism and operates from the premise that there is continuity between the two. But psychotherapy must understand that there is more to mysticism than meditative techniques, Deikman states, or else it will continue to collect the oyster shells and throw away the pearls. In particular, there are teaching stories, prescriptions for virtuous behavior, and a metaphysic of the unity of all being. These, too, must be brought over if the "observing self" is to be enhanced.

The "observing self" is the self of pure subjectivity. Western psychotherapy has concerned itself with the *contents* of consciousness — with the things I think and feel and do — but not with *awareness* itself. The center of human experience, the "I" that observes all the rest of me, is missing from its theories. Deikman proposes to introduce it not only in theory but also practice.

In so doing he is unclear about the relationship between mysticism and psychotherapy. Are specific ideas and concepts to be brought *into* therapy, or does mysticism stand over and above therapy? Never mind the confusion on this point, and never mind Deikman's curious refusal to call mysticism "religion" or "spirituality" (to him it is "science"). For the most part he is a thoughtful guide for those who seek the inward path.

Unlike Deikman, Gerald May insists on a clearly marked boundary between the psychological and the spiritual. In guidance, he says, the two may be distinguished by *content*: psychotherapy centers on the mental and emotional dimensions of inner life, while spiritual direction centers on experiences that reveal the leadings of God. They may also be separated by *intent*: psychotherapy seeks to promote living in accordance with a culture's prevailing values (in today's "autonomy-intoxicated culture," that means achieving a sense of mastery over self and circumstances); spiritual direction, on the other hand, seeks detachment from the hold of these values. In psychotherapy the healer is felt to be the therapist (or in humanistic variants, the therapist *and* the client), while in spiritual direction the healer is felt to be God.

In *Care of Mind/Care of Spirit*, May demonstrates that the distinction affects every aspect of practice, from overall climate to the discernment of suffering. In therapy one tries to *work through* problems, but in spiritual direction the atmosphere is one of quiet clarity in which one tries to *see through* problems. When May encounters hopelessness and emptiness in his clients, he is careful to distinguish clinical depressions from "dark night" experiences. In depressions, the sufferer functions poorly; his self-absorption and buried anger create feelings of frustration and anger in the therapist. In "dark night" experiences, on the other hand, the sufferer functions amazingly well, and his enhanced compassion may even leave the director consoled. May is versed in both psychiatric and ascetical literature and possesses a judiciousness and good sense born of experience. Though his book is written for spiritual directors, psychotherapists can gain from it an outside perspective on their work.

Who are the true guides? It is a critical question, for when we are most in need of them we are least able to pick them out. May likens therapy and spiritual direction to the movement of hands. There are times when hands self-consciously grasp and claw, meddle and manipulate. There are other times when we sit on our hands and forcefully prevent their movement. Between these extremes are times when skilled, seasoned hands flow naturally and simply do what needs to be done. These are the hands of the true guide, and they are evident in every page of *Care of Mind/Care of Spirit*.

Schools that make a difference

HIGH SCHOOL ACHIEVEMENT
Public, Catholic, and
Private Schools Compared

James S. Coleman, Thomas Hoffer, and Sally Kilgore

Basic Books, $20.75, 289 pp.

CATHOLIC HIGH SCHOOLS AND MINORITY STUDENTS

Andrew M. Greeley

Transaction Books, $4.95, 117 pp.

Robert Hassenger

IT IS not what would have been expected, as recently as a decade and a half ago. Then, supporters of and researchers on Catholic education were pleased to have evidence that parochial schools were not divisive, and were as academically respectable as their public counterparts. Now, the authors of these volumes must take pains to demonstrate the soundness of their methods in research showing the apparent superiority of Catholic schools.

The reports — based on research commissioned in 1980 by the National Center for Education Statistics from a longitudinal study of 57,728 students in 1,015 high schools — were the focus of considerable controversy (and some disbelief) when released in preliminary versions in the Spring of 1981. Their publication in final form may be no less provocative than the "Coleman Report" of 1966 or Father Greeley's novels of concupiscent cardinals.

Greeley is, of course, better known to *Commonweal* readers as a sociologist, who carried out some significant research on Catholic schools and colleges in the 1960s (and who has since written on a wide range of topics). Coleman achieved widespread attention with the appearance of the Report on the Survey of Equality of Educational Opportunity, mandated by the Civil Rights Act of 1964. In their widely-cited but little-read report, Coleman and his colleagues concluded that, as none of the school variables they measured appeared to make significant contributions to differential student achievement, when family backgrounds were statistically controlled, busing for desegregation would likely have a positive effect on school "out-

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comes'' for children from less-advantaged — their emphasis was class, not race — backgrounds, with no negative effects for middle-class children. But the conclusion that many drew from the report was that ''schools make no difference.'' Coleman did not say that, and his latest report is an exploration of the ways they do.

Coleman *et al.* contains sections on the student composition of public and private schools, the resources that go into them, the functioning of each type of school, and the ''outcomes'' of public and private schooling. ''Private schools'' was a heterogeneous category, and the comparatively small sample size (27) of non-Catholic private schools led to an emphasis on the comparison of 893 public and 84 Catholic schools. Only about ten percent of this country's schools are private, and about a third of these are Catholic (although they enroll two-thirds of all private school students). There are considerable geographical differences in the proportion of schools that are non-public. Catholic and other private schools are more often found in the New England and Middle Atlantic States than in the South or West (e.g., 17 per cent in Connecticut, 1.5 per cent in Wyoming). This is not surprising. But contrary to expectations was the finding that Catholic schools are more likely to be located in suburban than urban areas: three-fifths of the schools, and more than two-thirds of the students, are found in the suburbs.

The great majority of Catholic students are in public schools, of course. Within the Catholic schools, over 90 percent of the students are Catholic. But there is less income and racial/ethnic segregation in the Catholic than in the public schools. Comparatively few black Americans are Catholic, yet Coleman *et al.* note that blacks have the ''highest absolute rate of enrollment in Catholic schools, at low as well as high income levels and among both Catholics and non-Catholics,'' higher than, e.g., Hispanics, a much greater proportion of whom are Catholic. In absolute terms, however, Catholic schools enroll only about half as high a proportion of blacks as the public schools (and other private schools, only about a quarter as high a proportion). But internally, the private sector is less segregated then the public sector. Critics will point out that, with small proportions, this is to be expected. Coleman *et al.* have attempted to statistically control for this difference, however, and conclude that ''the segregation of black and white students in U.S. schools is no greater and no less than it would be if there were no private schools, and their students were absorbed into the public sector, distributed among schools as public sector black and white students are now distributed.''

What goes on in the public and Catholic schools, and what comes out (''functioning'' and ''outcomes'')? Probably the most striking finding of the report is that private (including Catholic schools produce ''better cognitive outcomes'' (assessed by standardized reading, vocabulary, and mathematics tests, and aspirations for higher education) than public schools. This is not because they have smaller class sizes (they are larger, in Catholic schools), are more competitive (no evidence of this), or because they are working with predominantly white, middle-class students from families with higher educational backgrounds. To some extent they are, of course. But it is not with these students that the Catholic schools are apparently most successful.

Among the measurable differences in school functioning were in the ''degree of discipline and order,'' amount of homework assigned, and in students' perceptions of teacher interest, all higher in private (in large part, it will be recalled, Catholic) schools. ''Cognitive outcomes'' are consistently higher for the Catholic and other private schools, whether the comparison is among sophomores, among seniors,or sophomore to senior gains, and these differences persist when parental income, education, and (Hispanic) ethnicity are statistically controlled. Even more striking, there is a ''greater homogeneity of achievement of students with different parental education levels in Catholic than in public schools.'' Comparison of achievement levels for students from different backgrounds is smaller at the senior than at the sophomore level in the Catholic schools, while these differences are greater at the senior level in public schools.Achievement becomes increasingly alike from sophomore to senior year, in the Catholic schools. This leads Coleman *et al.* to conclude:

> Thus we have the paradoxical result that the Catholic schools come closer to the American ideal of the ''common school,'' educating all alike, than do the public schools. Furthermore . . . a similar result holds for race and ethnicity. The achievement of blacks is closer to that of whites, and the achievement of Hispanics is closer to that of non-Hispanics in Catholic than in public schools.

Greeley's book is basically a gloss on and highlighting of these findings, although he provides some additional information on the costs of Catholic schooling. His presentation is intended to show that the public/Catholic school differences are indeed education — not family background — effects. Indeed, ''Catholic schools are only barely comparable to public schools in their impact on young people from college-educated families.'' Black and Hispanic students do perform better in Catholic schools. But so do low-income whites.

Perhaps the most significant point Greeley makes is the impact of Catholic

'THINKING ABOUT THE NEXT WAR'

WHEN THOMAS POWERS warned us two years ago that many of his columns might be dealing with one unpleasant topic — nuclear war — we encouraged him to follow his instincts. The columns that resulted have now been brought together under the title *Thinking About the Next War* and the collection will be published at the end of the year by Knopf ($10.95, 176 pp.). *Publishers Weekly* has called the nineteen essays ''quiet, lucid and thoughtful . . . a sobering and powerful book.'' But, then, *Commonweal* readers knew that already.

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schools on "triply disadvantaged" students: those from minority groups and low-income whites, whose parents did not attend college, and whose previous academic records led to a placement of them in general (i.e., non-academic) tracks. Catholic education "continues to do well what it always did well, much to the benefit of newer upwardly mobile (often non-Catholic) students." "Upwardly mobile" is determined primarily by the reported college aspirations of Catholic school students and their parents, who themselves did not attend college. And "Catholic schools seem less successful in producing high academic scores for young people who are college bound from college-educated families." When it is recalled that Catholic schools are more commonly suburban than urban, and speculating that these parents are to some extent themselves the (successful) products of Catholic schools, this is somewhat ironic.

Greeley calls attention to the disciplinary climate noted by Coleman *et al.*, in Catholic schools, and stresses their higher "quality of teaching," although it should be emphasized that the sources of these data are students' perceptions. Another theme that recurs — even in 117 pages, Greeley flogs some of his points so much that one wonders who he thinks his readers are — is the particular effectiveness of schools administered by religious communities. He does not attempt an explanation — or even a satisfactory description — of their "superior community effectiveness." But, at a time when religious orders are divesting themselves of schools this is another irony in the fire.

The NCES research did not generate the kind of data that make it possible to account for these results. One variable neither Coleman nor Greeley was able to study is the degree of parental commitment to education, and their expectations of their children. It is insufficient to control for income, since families from the same income level may be significantly dissimilar in their willingness to sacrifice to pay for private education. Children from such families would like be more highly motivated, and have greater self-expectations. One can only conjecture about this, without adequate data to test the hypothesis, but it would be surprising if some self-selection were not operating to at least partially account for public/private school differences. But Greeley would argue — and what data there are support him — that not all Catholic school effects are input effects: the schools do make a difference (and at an average per pupil cost of $1,097, compared to $1,807 and $3,598 for public and other private schools, respectively).

These are important findings. It is unfortunate that they were first released at a time (April, 1981) when the debate about tuition tax credits and school voucher plans was in full rhetorical flight. Coleman's suggestion — based on a "hypothetical experiment" that estimated relationships between family income and private (including Catholic) school enrollment, using a very small sample — that tuition tax credits or educational vouchers would more likely increase private school enrollments among black and Hispanic than among white students caused real alarm, and his argument assumes that tuition, school size, admission policies, and other variables would remain insignificantly changed, which is unlikely.

What is in danger of being lost in the brouhaha is the significant finding that schools — public and private — *can* make a difference, and the careful attempts by Coleman *et al.* and Greeley to determine the most significant variables associated with school success. Their books raise as many questions as they answer. But they are questions neither public nor private educators can afford to ignore.

Play it again, Graham

MONSIGNOR QUIXOTE

Graham Greene

Simon & Schuster; $12.95, 221 pp.

Thomas F. Staley

THERE is a point, although it is not always a clear one, in the careers of important and prolific living novelists when each new work becomes a piece in the larger picture of their total work, and the entire picture becomes far more important than the latest piece. The shape, texture, and design have already been formed. With Faulkner it occurred with *Go Down Moses*. With Graham Greene, I would guess it was with the publication of *A Burnt-Out Case*, which he thought at the time would be his last novel, a novel of self-parody with a hero of diminishing powers and wavering human response. *A Burnt-Out Case* was Greene's sixteenth novel, and his latest, *Monsignor Quixote*, is his twenty-second.

Monsignor Quixote is at once wry, humorous, warm, and moving. Slight, yet unerring in its theme and vision, it neither extends nor deepens Greene's constant themes, rather it gathers them up, gives distance to them through a more detached vision.

This novel, however, reaches back to a dialogue of opposites and similarities between Catholicism and Marxism that has constantly absorbed Greene's work from nearly the beginning. The church and the party have simultaneously attracted and repelled Greene throughout his life as a novelist. To see this dialectic at work, recall *The Power and the Glory* with the man of the new order and the man of God. Greene has been attracted to both

> *The Mayor didn't speak again before they reached Orense; an idea quite strange to him had lodged in his brain. Why is it that the hate of a man—even of a man like Franco—dies with his death, and yet love, the love which he had begun to feel for Father Quixote, seemed now to live and grow in spite of the final separation and the final silence—for how long, he wondered with a kind of fear, was it possible for that love of his to continue? And to what end?*
>
> —Graham Greene
> *Monsignor Quixote*

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Marxism and the church, but disturbed by the authority and social apparatus in each.

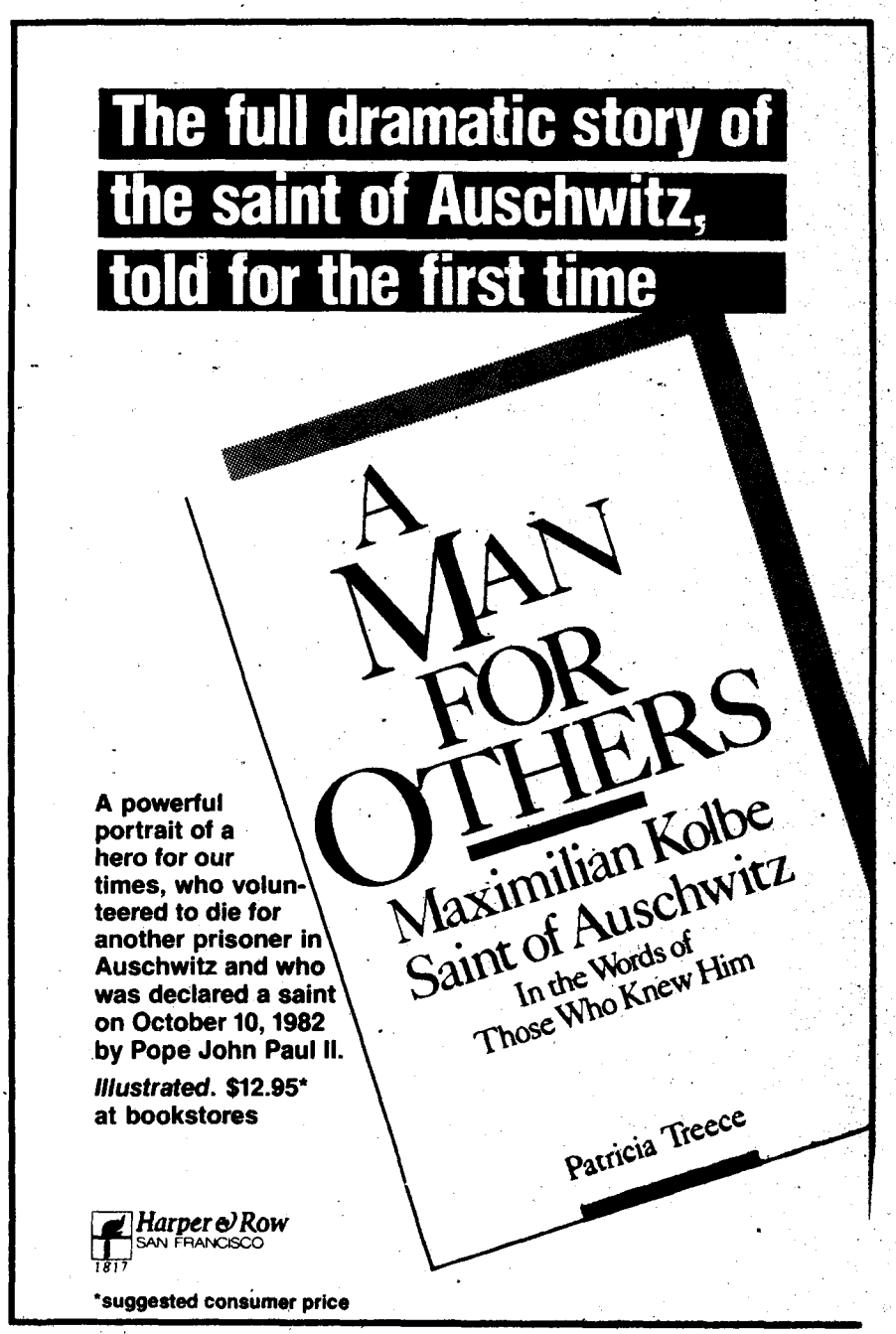
The source of Greene's concern, however, predates *The Power and the Glory*; it has its roots in that formative period for him in the thirties when Catholicism and Communism were posed as the alternative cures for the illness of an infirmed and directionless society. Diametrically opposed as they were, philosophers and political theorists in the thirties attempted to ally them. Dimitry Mirsky's and Christopher Dawson's works of this period are but two examples. Greene's thought and formation seem to owe much to this thinking that attempted to bridge Catholicism and Marxism with their respective opportunities for belief.

Fifty years (can it be that long that Greene has been writing?), however, have changed the nature of the dialogue if not the terms. Monsignor Quixote, the hero who gives Greene's new novel its title, is a humble parish priest in the remote Spanish village of El Toboso. Quixote's life seems settled and fixed, but fate plays it otherwise. Chance lands a bishop from Rome virtually on his doorstep in his large stalled Mercedes. Chance was what after all spurred on the priest's ancestor, Don Quixote. (You ask, as the bishop did, how can he be descended from a fictional character? Well, we are inside a novel by Greene, that's how.) The bishop, grateful to Quixote for a fine horsemeat steak—the best steak he had ever eaten—a splendid if modest local wine, and the repair of his Mercedes, yet unaware that he had eaten horsemeat and that his car was merely out of gas, shows his gratitude to Quixote by having him promoted to a Monsignor. Such an appointment sends the local bishop into a rage, for he sees Quixote as a stumblebum who accomplishes nothing, and worse, associates with the Communist mayor of the town.

His promotion propels Quixote into a quagmire of problems with his bishop, so Quixote and his friend, now the ex-mayor, Sancho Zancas, take off on a journey in "Rosinante," not the horse but the priest's decrepit *Seat* 600 for Madrid. They leave the land of La Mancha, and their troubles begin. They set off to purchase the purple socks and bib emblematic of Quixote's new and exalted state. Their errantry has been launched.

This unlikely pair encounter as many windmills as their literary ancestors. Their mutual ineptitude scandalizes the bishop and nearly lands them in jail. A night in a brothel, a confession of an undertaker, an X-rated movie and other misadventures never disturb the pair's innocence. The movie's title, after all, attracted the religious Quixote, "A Maiden's Prayer." Such behavior, however, does not go unnoticed by the bishop, who finally confines the Monsignor to his poor rectory, thinking he has gone mad.

Through all of these adventures which have their obvious parallels with Cervantes's novel, there is a running dialogue, frequently softened by wine, between Quixote and Sancho contrasting and at the same time comparing Communism and Catholicism, but in the most human and personal terms, free from the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intense emotional charges that we remember from Greene's earlier work.

Cervantes's masterpiece is about the transforming power of illusion and Greene's slender yet penetrating novel is about the transforming power of love. For Greene love lies deeper than faith. Both Quixote and Sancho realize this in the end. After the priest dies, Sancho, the avowed Communist and dear friend, says, "I wish I could come upon St. Paul now by accident and for the first time." Paul's message on love was very clear, and so is Greene's.

Highly theoretical, enormously practical

SOLIDARITY WITH VICTIMS
TOWARD A THEOLOGY OF SOCIAL TRANSFORMATION

Matthew L. Lamb

Crossroad, $12.95, 158 pp.

Gregory Baum

MATTHEW LAMB'S new book is a major contribution to political and liberation theology at the foundation level. It is a great achievement. By clarifying its methodological presuppositions he has established this new trend at the center of the Christian theological debate. It becomes clear that liberation theology is not a marginal concern, nor an inconsequential import from Latin America, nor an activist preoccupation with social change, nor a politicization of the Christian message, nor a theological trend gone one-sided through an excessive emphasis on justice. It represents rather a theological movement, or better still a theological school, firmly rooted in Western intellectual history, in critical dialogue with other theological trends and contemporary social science, that offers guidance to the church as it exercises its mission in an increasingly troubled world society.

Over the last decade Christian experience has forged a new and unprecedented link between faith and justice. Christians struggling for social justice in third world countries and under third world conditions in Western societies have acquired a new sense of discipleship and faith commitment to Jesus Christ. The contemporary message coming from bishops and pope, relying on this new Christian experience, also affirms that Christian faith has a justice dimension. Faith is a praxis: it includes a commitment to the victims of society, a vision of society defined by the divine promises, and a way of life that engenders action on behalf of justice. This is the message of the statement "Justice in the World" made by the 1971 Synod of Bishops.

Hand in hand with this new Christian experience has gone the development of a theology that seeks to mediate this faith praxis to the various parts and levels of society where people suffer domination and strive for justice. Latin American radicals have produced liberation theology, German critics of middle-class society have produced political theology, Christian women struggling against their subjugation in church and society have created a feminist theology, and black people and Mexican-Americans have created their own freedom theologies. In the U.S. is emerging a theological trend, critical of empire and domination, that promotes the values of community and participation. *Theology of the Americas* is one of the Christian networks in the U.S. that promotes this multi-faceted liberation theology.

We notice that these liberation theologies differ significantly from other theological orientations. Liberation theology focuses on the justice dimension of faith, on God's judgment on social sin and on the divine promise for the newness of life. Other theologies place at the center of attention the encounter with the sacred or, in more recent times, on the Spirit-created transformation of the person. Liberation theology does not forget the sacred nor personal transformation but it relates these to what it regards as primary, namely the work of grace in overcoming domination. Since the structures of domination vary from place to place and since the different sectors of society are affected by them in

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diverse ways, liberation theology is contextual. Traditional theologies claim universality: they do this either by arguing that man's encounter with the sacred transcends the conditions of history or that personal transformation from sin to holiness has universal applicability. Liberation theology argues that even the meaning of the sacred and the entry into holiness are mediated through the concrete historical conditions in which people find themselves.

Liberation theology is, therefore, a challenge to previous theological trends. It is based on an action-related understanding of truth, and it is inevitably contextual. Is there room for liberation theology in the faculty of theology? In order to defend its place in the seminary and the university, and thus its influence on the formation of the clergy, the shaping of Catholic teaching, and the guidance of Christian spirituality, liberation theology, while primarily a pastoral wisdom addressed to ordinary Christians, must clarify its theological foundations, argue against theologians who have discredited it, and set forth its truly original way of mediating the Christian faith in the conflicts of contemporary society. All this Matthew Lamb's book does successfully. This explains why a book dedicated to solidarity with victims is written in a manner that very few victims of society will be able to understand. Lamb writes theology for theologians. But because he lays the foundation for the presence and future of liberation theology in schools of theology and religious education, his highly theoretical study is of enormous practical importance.

Allow me to introduce some of the themes studied by Lamb. The first chapter deals with social sin. Oppression is inflicted upon people through the irrationalities in the social, political, and economic institutions in which they live and through the cultural and religious symbols that legitimate these institutions. The institutional infrastructure is securely held in place by the blessings pronounced on it by the symbol-makers of society. Mainstream culture—and religion easily belongs to this—disguises the injustices of the social order. We live in a culture of injustice that distorts con-

The Things of the Spirit

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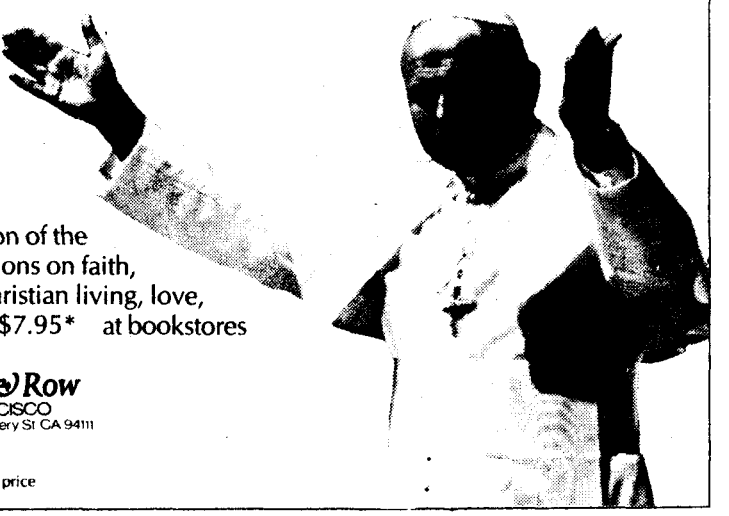
POPE JOHN PAUL II

EDITED BY KATHRYN SPINK



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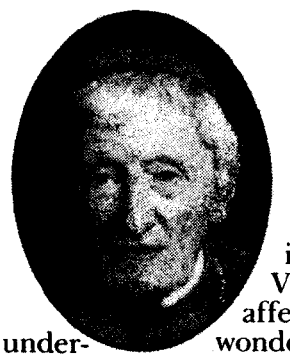

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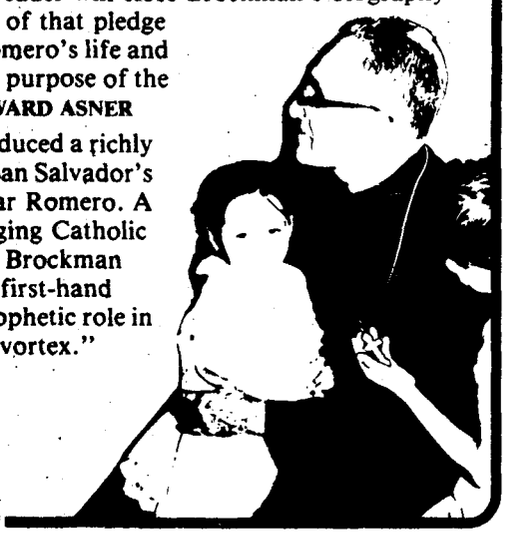

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sciousness and makes us see the world, and ourselves in it, in a prejudiced manner. We are born into this sin: and it is only through conversion that we are able to gain a distance from that culture, decode the messages we have received, see the world for what it is, and enter upon a perspective of justice that promotes the reconciliation of humanity. The first phase, then, in the struggle for justice is negation.

Active political engagement for the reconstruction of society must be accompanied by a critique of culture, including philosophy and theology. In particular it must be accompanied by a critique of religion. This negation, we note, is not based on nihilism or cynicism, nor does it reflect cultural relativism or indifference to truth; this negation is generated by the hope that human life can be different, that society can be changed, and that people in the pursuit of their reason can become the agents of change. Christians hold that this hope is grounded in the biblical promises.

At the same time, the enlightenment critique of society and culture has gone wrong. This is true for Western capitalist society where a value-free, technological rationality has taken over and created an increasingly programmed mass society ruled by an economic elite, and where people deprived of their traditional religion have turned to secular ideologies or new religious cults. In Eastern European Communist societies the same value-free, technological rationality has been made to serve the purposes of the ruling bureaucratic class, and people are deprived of their civil liberties. We can no longer afford simply to utter critiques of society: we must criticize the presuppositions and their long-range consequences implicit in these critiques. In chapter 2, Lamb deals with what he calls "the end of innocent critique."

It is imperative that in the negation of the inherited traditions, we try to retrieve in a new key the humanizing achievements of the preceding historical phases. Enlightenment reason turned into technological rationality in part because it did not retrieve the metaphysical foundations of reason as instrument of human liberation. Marxist humanism

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turned into a system of mechanistic control in part because it did not retrieve in a new key the metaphysical foundation of the dignity of persons. What is needed is the negation of the negation. The past we inherit must be critiqued dialectically: its destructive content must be overcome in a movement that at the same time recovers and surpasses the positive achievement of the past.

Where do words such as negation, negation of the negation, and the dialectics of history come from? The source is the Hegelian-Marxist intellectual tradition, represented in an original manner by the Frankfurt School in the twenties and their philosophical approach called Critical Theory. This is one of the sources of Lamb's intellectual world. He introduces the reader to the methods and insights of Critical Theory and points to the particular contribution made to this movement by American critical theorists. The other source of Lamb's intellectual world is Christian theology, especially the thought and method of Bernard Lonergan. Lamb has worked out a special reading of Lonergan in his doctoral dissertation, published by Scholars Press, which inserts the methodology of the Canadian thinker into the dialectical, historical perspective derived from German idealism.

It is within the confluence of these two intellectual traditions that Lamb works out the philosophical foundation of liberation theology. What is truth? What is Christian truth? In chapter 3, Lamb creates a useful typology that allows the reader to locate various theological traditions in regard to their understanding of truth and in particular their perception of the relation between theory and practice. In traditional theology, truth was seen essentially as independent of practice. From the grasp of Christian truth action was supposed to flow, but this action remained extrinsic to the truth. As an extreme reaction to this, some modern theological thinkers argued that Christian truth is in the doing and that theoretical formulations remain at best approximations, extrinsic to the truth that is done. Under the impact of neo-orthodoxy many theologians stressed the paradox between faith and reason and hence the lack of

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proportion between the faith that generates love and political reason that generates action. The test of truth is the Word of God alone: political theory and practice remain so ambiguous in a sinful world that they are extrinsic to the Christian's quest for fidelity to the Gospel.

Much of modern theology, however, defends an intrinsic relation between Christian truth and political practice. Theologians here speak of a correlation, not a paradox, between the two spheres. Some theologians argue that divine revelation is mediated to the political order through an appropriate theory. The test that establishes the correlation belongs here to the theoretical order. Political and liberation theology, on the other hand, argue that the correlation between revelation and political practice is established not by a correct theory but by involvement and transformation. Liberation theology, as we said above, is a praxis. It is based on action, it leads to action, and its norm lies in its transformative power. Lamb unfolds this methodological approach as the appropriate explanation of the Christian belief that truth is a saving reality, that the truth shall make us free.

In the final chapters Lamb demonstrates through his analysis of Rahner's and Lonergan's theologies, that he is able to defend the viewpoint of liberation theology and yet remain open to other theological schools. He does this not, following David Tracy, by recognizing the inevitable pluralism of theology, each school correcting the one-sidedness of the others, but rather by recognizing various historical phases or moments in which theologians clarify the meaning of the Gospel and transcend the limitations of a previous phase. Yet eventually, the various theological schools are to be brought together in a single Christian mission to serve the reconciliation of the human family.

Liberation theology has existed in the U.S.A. for a long time. Matthew Lamb's new book establishes it at the center of the theological debate.

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A tradition of spiritual energy

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Community Healing among the Kalahari Kung

Richard Katz
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THE LAST LORDS OF PALENQUE

The Lacandon Mayas of the Mexican Rain Forest

Victor Perera and Robert Bruce
Little Brown, $17.95, 311 pp.

Jamake Highwater

THERE is among primal peoples a fusion of chant, music, and motion which is "art" before art exists. This process is the basis of richly metaphoric rituals for which there are few equivalents in Western culture. "Worship is dance," Susanne K. Langer has written. Primal people, she concludes, "are tribes of dancers." But they are not "dancers" in the specialized and highly aestheticized way in which the West understands dancers. They are performers of a more complex kinesthetic reality, for they recognize the body as an organ of spirituality. For them the body is not simply a utilitarian organization of limbs, nor is it the millstone of the disembodied Christian soul. It is more than the machinery of procreation, digestion, and other functional activities; it is also an organ of expression. The body is the organism in which motion makes visible the sacred forms of life itself. Our bodies live through motion. And thus motion is often the most important and pervasive means by which primal peoples celebrate living. "At the dawn of civilization," Langer has pointed out, "dance had already reached a degree of perfection that no other art or science could then match." In fact, dance was an amalgam of art and science long before humankind was aware of the scientific or artistic disciplines.

A perfect example of the continuing conception of dance as an art/science is found in the community healing among today's Kalahari Kung of Africa and among the Lacandon Maya Indians of the Mexican rain forest. The healing rituals of such primal people are events often concerned with a practical reality constructed as a trance-ceremony, specifically in the case of curative rites enacted by holy people to remedy the ills of tribespeople. But in the term "ills" the significance of the primal view of ailment is easily lost. For the "disease" to be cured by such ceremonies is an illness of the "spiritual body" that has somehow lost touch with the cosmos — that has faltered in its conceptual kinship with nature.

The idea that spirituality can be associated with the body is extremely remote from the traditional Caucasian's belief in the dichotomy of mind and body, spirit and flesh. It was not until very recently inconceivable, at any rate in the post-Cartesian world of Christianity and Judaism, that there could be any essential relationship between spiritual and physical realities. To most modern Western people dancing is a form of mindless amusement with strong sexual overtones.

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It was not until the turn of the century that dance was finally reestablished as an important expressive form in the West. For centuries body movement possessed a very humble and static existence in European cultures. It was so detested by both church and synagogue that it was officially prohibited after a brief but important use in early religious ceremonies: like the Christian "Circle of the Angels" and David's dance before the altar.

Boiling Energy and *The Last Lords of Palenque* deal in drastically different ways with the primal mentality which underlies the distinctive realities of various primal peoples: a reality fundamentally different from the daily world that is familiar to white Europeans and Americans.

The Last Lords of Palenque is an engaging book which perpetuates the kind of serious "travel" writing published in the middle of the nineteenth century by John Lloyd Stephens, the American attorney/adventurer who rediscovered the Maya civilization. In the late 1970s, journalist Victor Perera and linguist Robert Bruce continued Stephens's quest, living among the northern Lacandone Indians, a small ethnic group in the jungles of the state of Chiapas in southern Mexico. Their spiritual guide through the cosmos of the Lacandon mind was Chan K'in, the community's hereditary chieftain and its religious leader. "Old Chan K'in has a well-earned fame among his people for his powers of *k'inyah* (divination). In the Lacandon view, he has the ability to sound those realities that are not yet manifest (what any occidental language calls foretelling the future)." Chan K'in is also renowned for his abilities to cure ailments; and an important factor in determining "the supernatural causes of illness, and the chances of its being cured, is the recollection and analysis of recent dreams, either of the sick person or anyone associated with him. In the dream world one is able to see tendencies, potentials, and all that is hypothetical or not-yet-manifest reality. A dream, properly interpreted, may give the clue or the formula for escaping a potentially adverse destiny."

Such approaches to illness make us think about what the real forces of heal-

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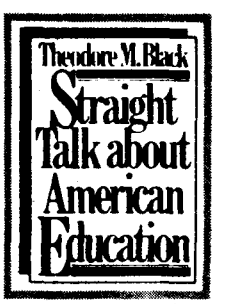

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ing consist of in various societies, who controls them, and how they are manipulated. We are confronted here among primal peoples with the much belabored and sentimentalized idea of "holistic medicine."

But authors Perera and Bruce resist sentimentality and the inclination to romanticize tribal cultures. Instead they provide a lively first-hand account of their limited experiences among the Lacandone Indians, describing the eloquent folk history and the religious parables told to them by Chan K'in, as well as charting the disturbing interactions of tradition and modernization in the lives of this small band of Mexican Indians. There are some touches of mystic self-consciousness in the narration, and more than a bit of Castañeda: "I came to accept telepathic and even televisual communication between Lacandones as a matter of course. . . ." And the book is also flawed by a rather one-sided and highly controversial premise: ". . . the present-day Lacandones of Naha are in fact the direct descendants of the ancient Mayas of Palenque." But *The Last Lords of Palenque* is always intriguing reading and provides a glimpse of the present-day realities of the Indians of Hispanic America.

Boiling Energy by Richard Katz is an altogether different kind of book: one which we can admire both for its scholarship and its excellence of style. As Richard Lee points out in his foreword, numerous reports have been written about the Kung, yet certain aspects of their healing dance remained little understood until psychologist Katz wrote his in-depth study of the altered state of consciousness which occurs during the dance, of the long and rigorous training required to become a healer, of the folk theories of illness and healing that lie hidden behind the visible ritual. The result is an excellent rendering of the arcane mysteries of the Küng culture without reductionism and without anthropological condescension. In fact, ethnocentricity is happily non-existent in this very level view of one culture by another. Katz describes the healing rituals in great detail, and he demonstrates how they are perceived at the experiental mode both by the healers and the healed. He traces the role that healing plays in the lives of the entire community, and he offers a brilliant sociological analysis of how the form and function of ritual healing are shaped by the Kung social structure. He does all of this with respect but without awe. He provides views of a culture totally dissimilar to his own without either trying to pretend that he has "entered" into another ethnicity or drawing exotic conclusions that present the Kung as oddities. And, finally, Katz describes how this primal social order of the Kung is being challenged by the economic and political changes now sweeping Africa.

We come away from *Boiling Energy* with an exceptional insight into the concept of the "spiritual body." We also realize that the Kung are part of the contemporary world and not simply "living fossils" from the mythic, ancestral cave, which we too often envision as an everlasting Eden inhabited by "primitives." We also learn that the Kung, like the rest of us, are changing and being changed by those human achievements and human frailties which affect all of us. The ultimate impact of this splendid book is to vivify a community's tradition of spiritual energy that endlessly revolves from healer to community and back again in a dynamic process that reaches every Kung, and that extends deep into the past. Finally, it provides us with some notion of what lies before all of us for whom the "real" world of progress and technology has become a tangible source of fear.

SAUL MALOFF *is a regular contributor to* Commonweal.

JOHN KOTRE *is completing a book on life history and generativity.*

ROBERT HASSENGER, *now at Empire State College (SUNY), directed the Office for Educational Research at Notre Dame.*

THOMAS F. STALEY, *professor of modern literature at the University of Tulsa, has published several studies of British writers.*

GREGORY BAUM *is professor of religious studies and sociology at St. Michael's College in Toronto. His most recent book is* The Priority of Labor *(Paulist).*

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Correspondence

(Continued from page 578)

The change won't come from concerned educators, parents, and civil rights leaders. It will come from lawyers who recognize the labor laws which such practices violate. It will come from lawyers who recognize the money-making potential that a high school basketball star offers to a university. It will come from lawyers who realize they can make a buck representing athletes in their negotiations with universities. A few good settlements will do more to change the situation than all the well-intentioned criticisms of activists. After all, there's gold beneath the ivy.

CHARLES SAYDAH

Music & industry

Dorchester, Mass.

To the Editors: Derrick Henry's article on listening to music [Sept. 10], is right to the point in handing the individual the responsibility for enriching his musical experience. One can also consider the responsibility of the producers of musical culture to provide the raw materials for such enriched listening.

Mr. Henry speaks of the proliferation of mediocre recordings, the padding of our culture with performances which, though they may not detract from the body of musical culture, certainly do not add significantly to it. In many recording companies and performance organizations, vital artistic decisions, such as who plays what, are largely in the hands of people who base their decisions on past efforts. The flood of remakes is not surprising then since managers are only willing to invest in what has proven successful in the past.

Why not put artistic decisions in the hands of music professionals who can judge the worth of a project on artistic merits, rather than on charts and sales records? We might then see projects which strike out into unexplored territory, which fill an artistic gap, which stimulate new interest. When such a project has been realized in the past the public has proved eager for the genuine article, for work done with conviction and vision. The music industry under its present management, however, only occasionally takes such a risk, and quickly retreats to safe territory.

Just as the citizen can legitimaely expect consistent decent government, so the listener can express a desire for quality from the music industry, not just occasionally but as a policy. Letterscan be written to management pointng to examples of worthy projects, suggesting that music professionals be given influence in artistic decisions. Listeners concerned with quality can write to local radio programmers, and talk to fellow listeners. And they can show their preferences at the sales counters and ticket windows. This may take as much effort as learning to read music, and success is not so sure, but it is something to be done towards enlivening and enriching the musical experience, not just for ourselves but for all listeners.

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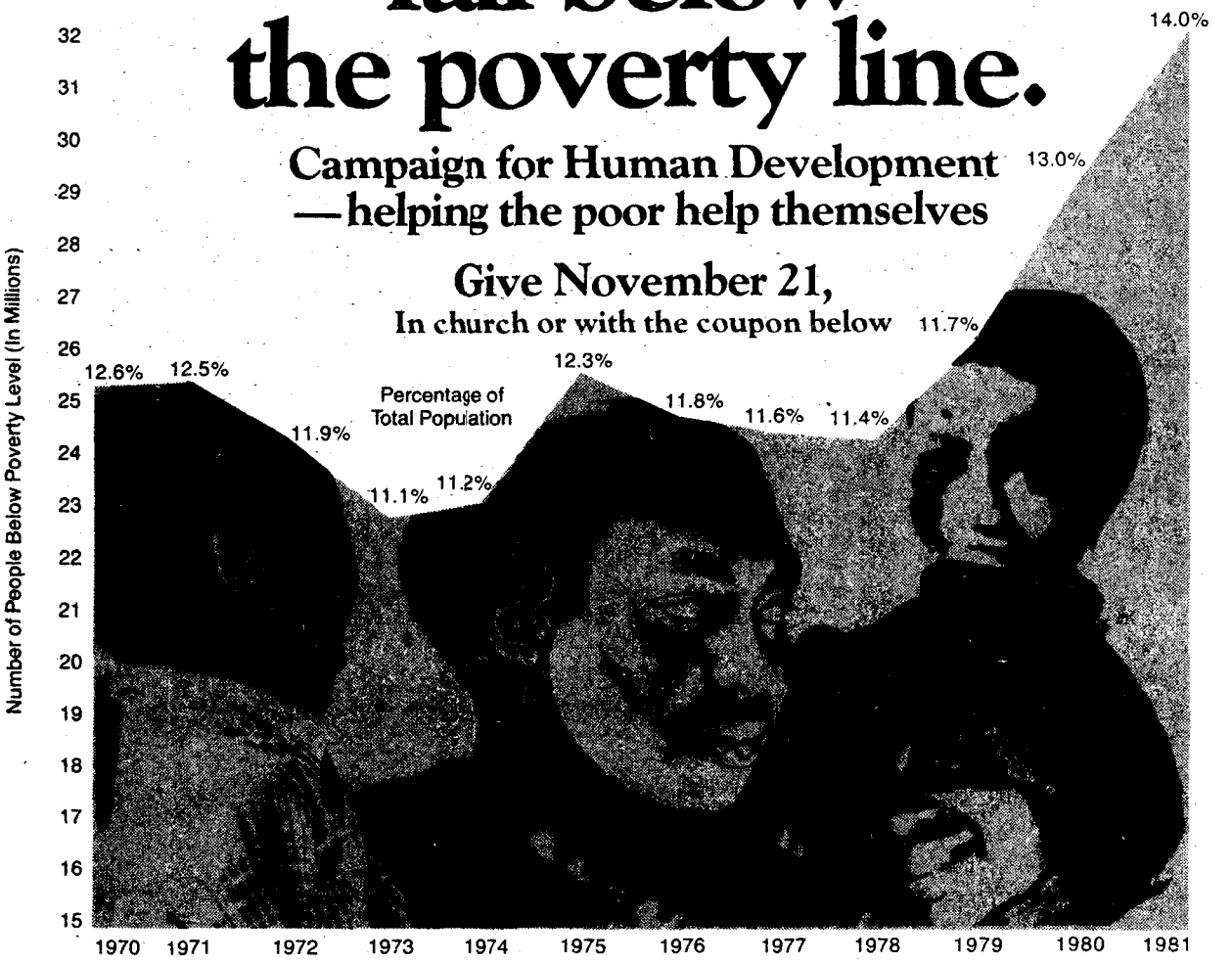

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